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The Living Church

VOL. XL. MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 24, 1909. NO. 25

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

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THE GOOD SHEPHERD.

FOR THE SECOND SUNDAY AFTER EASTER.

PERHAPS there is no imagery in Gospel lore that has taken such a permanent hold upon the hearts of men as the picture of Christ as the Good Shepherd. The fancy loves to think of the wandering sheep, out upon the mountain in the chilly darkness of the night, and of the loving shepherd going out to seek and save the frightened lambkin that is lost. Christians of every shade of belief love to sing that dear old hymn, beginning—

"There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far, far from the gates of gold."

It is said that no animal is more foolish and silly than the sheep. Affectionate, but timid and unreasoning, it wanders from the beaten path and the rest of the flock, and then is unable to find its way home alone. But hiding in some dark ravine, or crouching beneath some spreading tree, the frightened creature hears the voice that it knows, and faintly bleating a reply, is found and carried safely home in the arms of the shepherd. "He will carry the lambs in His arms."

As many souls are lost from merely vanity and silliness, which leads them into forbidden paths, as those who fall into darker, lower, and deeper crimes. Yet the Good Shepherd, who came to seek and to save those who were lost, goes after each one, and laid down His life for all. "I am the Good Shepherd, and lay down My life for the sheep." "I am the Good Shepherd, and know My sheep, and am known of Mine."

"And I ever hear Him say,
As He goes along His way,
O silly souls, come near Me,
My sheep should never fear Me;
I am the Shepherd true!"

The shepherd as a type of the Lord runs all through the Bible, and how many tired souls have found rest in the psalm of the shepherd of Bethlehem: "The Lord is my Shepherd, therefore I can lack nothing"! "He shall feed me in a green pasture; and lead me forth beside the waters of comfort."

Deep is the mystical meaning that may be in-read throughout this psalm. What is the green pasture where the Shepherd leadeth His sheep? What are the waters of comfort, and what is the Holy Table, spread in the sight of the enemy? "Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon." And the reply is: "If thou know not, go thy way forth by the footsteps of the flock, and feed thy kids beside the Shepherd's tents."

Surely it is the Church, where we are washed in the waters of Baptism, are made to rest in the pastures of His love, and are fed with the Holy Food from the altar, while surrounded by the enemies of the faith. In thought the imagery is also transferred to the other side of the veil, and in the litany for the dead we pray, "We beseech Thee to hear us, sweet Jesus, That it may please Thee to place them in green pastures, and to refresh them with the waters of life."

The path up the mountain was steep, but over the rocks and briars our Shepherd went, leaving the blood-stained prints of His Blessed Feet, as alone in the darkness and chill of night He sought us, His sheep who were lost.

Perhaps we do not realize how the Shepherd loves to find the wandering souls, but the cry of His Sacred Heart is: "Rejoice with Me, for I have found the sheep that was lost!"

C. F. L.

EVIL THOUGHTS are the seeds of death, and the body is a book of judgment; for evil, as truly as goodness, leaves its impress on the face as well as on the soul.

THE NEED OF "RELIGIOUS" WORKERS.

WE have in these columns from time to time touched upon the question of the great need of more persons dedicated to do the work that is ever calling to be done. It would of course be unwise to exaggerate conditions. The present supply of clergy and other workers does in a measure keep the work of the Church going on traditional lines; so that, by God's blessing, there is some measure of increase everywhere, and in some places conspicuous increase. But it is those who are doing the best work and who see the most increase who most fully realize how much is left undone for lack of men and means.

This, which seems at first sight the most discouraging thing in the Church's work, is really a great mark of encouragement. A Church with no work waiting to be done would be a stagnant Church; and a Church with all the workers and resources that it could use would be a dying Church. The struggle then, hard as it is, means life and growth. We as a national Church are like Milton's eagle, just "mewing our mighty youth." We have never yet fully realized our birthright in this land, far less have we entered upon our heritage. The young boy always needs new clothes. There is no smug content in a robustious youth. Thank God, we are still a Church of vision; our future is still before us; "the best is yet to be." This is why we are so full of discontent; not the whining discontent of failure and defeat, but the glowing discontent that feels its possibilities and chafes at delay.

Under such truly living conditions, criticism of things as they are does not mean disloyalty, nor do suggestions as to larger methods mean that traditional methods are wrong. It only means that God's Church, like God Himself, can "fulfil itself in many ways." With this way of viewing our problems in mind, we have in these columns from time to time suggested the urgent necessity for the use of an unmarried priesthood, and notably of clergy living in community, or dedicated to the Religious life. So far from overshadowing or superseding the settled and married clergy, many hundreds of religious or quasi-religious workers (if we had them) would, in our opinion, merely encourage and supplement the work that our present clergy are doing, by taking up some of those vast areas of work now waiting to be done, or that our present over-strained body of workers is barely touching upon here and there.

Down on the Hudson each September there assemble for retreat about half a hundred priests, in a large monastic house, seated on a hill-side in its own domain, overlooking one of the fairest stretches of that most beautiful of streams. The same quiet friendly welcome greets all who come, and would greet twice as many if they came. The overflow is put to lodge at night with kind neighbors at near-by houses, who are all glad to accommodate the good "Fathers" and their friends. The surroundings are plain, but not austere; serious, but cheerful. It is a very quiet but a very busy community; busy with God's business. The life and worship of the Incarnate God pervade it all. The birds sing in the trees outside; the woodland shadows creep over the lawn; the still river hastens on to the great city by the sea; and God, enthroned on His altar, in men's hearts, and in His world, rules over all. And in other places here and there over our land this same blessed religious ideal is, in one way or another, taking root and bearing fruit.

In the year 1880, at the end of a retreat for priests conducted by the Rev. Canon Knox-Little, two young men who had made the retreat, moved by a common impulse, spoke to each other of their desire for the religious life. From that dates the origin of the first American Catholic religious order for priests. One, the Rev. Robert S. Dod, was unable for physical reasons to consummate his devout purpose; but the other, the Rev. James O. S. Huntington, became the founder of the Order of the Holy Cross, making his profession in 1884 to Bishop Henry C. Potter.

Previous to that time the society of St. John the Evangelist, from England, popularly known as the "Cowley Fathers," had established houses in America, chiefly for parochial work, in Boston and Philadelphia. Since 1884 other orders of priests have been started, notably the "Companions of the Holy Saviour" in Philadelphia. There have also been some efforts made to revive the religious life for laymen among us. But the whole religious idea as applied to men has been slow to take root, or rather, slow to grow after taking root, in the Anglican Church on this side the Atlantic. So that to-day, after twenty-five years, the only one that has conspicuously "made good" in the public mind is the oldest one, the now popular and familiar "O. H. C." Of it we may say in sober truth that this order is to-day a permanent part of our national ecclesiastical life. This means much to those who have watched the history of the order. It means that through many years of hope deferred, when it seemed at times to outside friends as though the little light would go out, the courage of the faithful few never wavered. Their unseen Master at last crowned their patient waiting, and we see to-day a strong material monastic house, with a sturdy band of tried and loyal monks, and with more than one outlying work, firmly rooted in the confidence of the American Church, and no longer dependent upon the life of any one of its community for its permanent usefulness.

We speak thus not as intending conspicuously to praise the West Park fathers above all those others who with like faith have devoted themselves to the revival of the religious life, and who are still patiently waiting for God to set His mark of permanent acceptance upon them. The fair measure of success that has crowned the Order of the Holy Cross means not only success for this one order, but for the whole order of the religious life for men in our Church. For if, in the twenty-five years just gone, one order has permanently "made good," in the twenty-five years to come an indefinite number may receive the same blessing from the unseen Head of all religion. And this will surely come to pass, for great is the need.

The need of many such orders of religious men to do just the sort of work that the West Park Fathers are doing can be realized when we are told that the statement was made by Father Huntington, in a recent gathering of the clergy, that they have calls for five times the amount of work that they are physically able to respond to. In other words, if the membership of the order were multiplied five-fold, they could barely do the work that they are now called upon to do; which shows that the Church is crying out for just such workers to help in its spiritual uplifting. The sad part is that the young men of the Church fail to respond, "Here am I; send me!" This failure to respond is only a part of the general failure to see the vision and to answer the call which is shown in the small number who are giving themselves to the holy ministry. It is part of the general worldliness of the age, which makes material rewards loom so much larger than spiritual ones. This condition can only be solved by an increased consecration on the part of those already in holy orders, to show forth Christ so completely in their lives that our ingenuous youth will be drawn, in the very spirit of joyous emulation, to give themselves up to a ministry that can show such fruit.

This brings us back to the point with which we started: "So much needing to be done; so few to do it, and so little to do it with!" This is not the cry of a finished and dying Church, but of a young and growing Church; a Church that is just beginning to realize her own divine capabilities. So urgent and so widespread is the need, that we may soberly assert that there is not one of our ninety-five ecclesiastical districts where the entire personnel of the Order of the Holy Cross could not be absorbed at once in urgent and congenial work, if it were possible to transplant it, and that without disarranging any work now being successfully done, which, if true, goes to show that we need to-day one-hundred fold the kind of work that this order is doing, merely to supplement the regular and normal Church work that is now being done.

It is just because so much of the work needing to be done in our Church to-day is special and missionary in its character that there is this great need for religious or quasi-religious workers. It is our opinion that the normal parochial work of the Church will continue to be done in the future as in the past by a secular clergy, who will be for the most part a married clergy. But pioneer and missionary work of all kinds—educational, evangelistic, philanthropic—whether at home or abroad, is done at a disadvantage by men trained in conventional methods and living a conventional life. There must of necessity be some sort of community life in all such work, quite different from the ordinary rectory or clerical home. In the missionary field the missionary's wife, if he have one, is expected to earn the right to her place by being quite as much a missionary worker as her husband. And more and more the specially trained unmarried young man or young woman is chosen and sent out to do the work that cannot be so effectively done by men and women circumscribed by domestic ties. Thus we find, by a natural evolution, special lines of mission work developing into a quasi-religious and celibate life with a centre of work, with its superior or director having oversight of subordinate workers, clerical or lay.

Could not work in our large cities be in many cases most efficiently done by a strong corps of workers living together directly under the eyes of a superior, with some approximation

of community life? Experience shows that such a method secures economy of time and energy with maximum of result. There is the satisfaction that always comes from definiteness of purpose, and the encouragement that comes from close contact with like minds. There is also the possibility of instant adjustment to meet emergencies, and the opportunity of individual relaxation without dropping the lines of work. There is also in such work the tendency to multiply and colonize, so that one community of Church workers seems naturally to breed others. And in scattered mission work, how much better it is done in those cases where a band of workers, however small, live together at a strategic centre, whence they go out to do work where it needs to be done; returning home for that social and spiritual recreation that will make them strong to go forth again. Then when, through spiritual growth, the outlying work has become strong, it will naturally develop into a settled parish, or become itself a new centre for mission work.

Then, take the many special lines of work that need to be done and so often go undone. For example: industrial homes for poor or neglected boys and girls. How can such work be done as Christ would have it done without that unity of spirit that comes from the religious ideal? Further, plain, inexpensive home schools for respectable boys are needed all over the land, which the trained religious could best mould and supervise, if the religious could be had; and, next to them, the unmarried priest or layman with the spirit of religion in him. Another thing: we need trained students and thinkers, ready on demand to supply written and oral teaching to meet the varied spiritual difficulties of a worldly but world-weary age; scribes instructed and ready to bring out of their treasures things new and old; deep enough to meet the enquiries of the learned, and simple enough to enlighten the simple minded.

All this without touching upon what has been heretofore the special work of our good fathers at Holy Cross; namely, to go into the conventional parish to help the pastor in any of those many ways in which he needs help; to put before the people with the ease of the expert all those lessons of religion and life that the pastor has been trying to inculcate; to arouse, startle, vivify, encourage both pastor and people, so that when the visitors have gone the old springs of divine life will taste fresher and sweeter than before. The visit of a trained and disciplined priest, imbued with the spirit of holy religion, will leave any parish spiritually stronger and more loyal than before.

Enough has been said to show the great and growing need of religious communities of priests and laymen in our Church. It was a cry of impatience and disappointment on the part of one who left us, who asserted that we are not truly a Catholic Church because there is no room among us for the religious life. The statement is not true. The need, the conscious need, is unlimited. The supply is, alas, as yet so inadequate! But when God is ready to send it, the supply will come, both of men for the priesthood and men for the religious life. We know that every holy desire of man will be answered when God is ready to send the answer. Meanwhile, let those of us who feel the need pray that He will hasten it in His time.

HERE is a fine tribute to Churchmen, which is abundantly deserved. It occurs in the course of an article on the Pittsburgh Survey in *World's Work*, describing not only what has been accomplished, but the origin of the movement:

"But the man I have in mind is Dean Hodges of the Episcopal Theological School at Cambridge, Mass. During his long rectorate at the Calvary Church he not only worked energetically on behalf of projects then regarded as hopelessly chimerical in Pittsburgh, but he instilled his own ardent and noble spirit into a number of men, most of whom are now conspicuous among the present workers for a new and better Pittsburgh—men, for instance, like H. D. W. English and Mayor Guthrie. This origin of the rising spirit of civic farsightedness is recognized by its bitterest opponents when they refer sneeringly to its main representatives as 'the Calvary crowd.' During a recent visit to Pittsburgh I met several members of this crowd—and to my surprise all of them seemed to have eyes as gray as the steel that has made the city famous. As I looked at them a feeling came over me that when such men set out to do a thing, then that thing will surely be done."

May every city be blessed with a "Calvary crowd" who feels its obligations and meets them with a Christian faith and courage. And look at the results, to quote the same article again:

"Now these men with steel-gray eyes—and I know that Pittsburgh has many thousands of them besides those whom I met—have undertaken to render the image reflected by the survey's mirror more false with every passing day. And I think that they will succeed—that they are succeeding. Nor are they succeeding in a spirit of antagonism toward any person, class, or interest. Their cry is not for a fight, but for a coming together of everybody concerned in a common effort that will do justice to all. They prefer to see evils corrected from within rather than from without, voluntarily rather than under compulsion. To them, as well as to the future of Pittsburgh, it means much that two of the largest subordinate steel companies have already, on their own initiative, begun a campaign for the prevention of accidents; and that the local representative of one of the biggest landholding estates has been heard to declare himself done for ever with the building of comfortless boxes as homes for workingmen."

IN an Irish paper we find an advertisement of "Gramophone Church Services," in which the full Morning Prayer, including Sentence, Confession and Absolution, psalms, *Te Deum*, etc., to the last *Amen*, may be obtained. Here, certainly, is the newest thing in religion. The advertisement leaves one to wonder whether the gramophone will also take up the collection from itself; but the spiritual value of hearing it confess itself a miserable sinner and then humbly receive its own absolution, may perhaps atone for any such omission, if omission there be.

But there could not be a better parody on the popular failing of *listening* to divine worship instead of taking intelligent part in it. In another communion of the Church they have the frightful expression, *"hearing* Mass," to denote the attitude of the people. Happily our Pro-Roman brethren have still left us free from that enormity of speech. If the province of the laity be simply to hear, whether Matins or Mass, a graphophone will, of course, answer every purpose. But if worship be the object of attendance at service, we fear the mechanical rendering of the machine must leave something to be desired. Yet the very fact that such records are being sold shows what inroads the "Romish" conception of the function of the people as hearers instead of worshippers has obtained.

IN THE LIVING CHURCH of January 30th there was contained an article entitled "Cranks in Jerusalem," which bore every mark of having been written, as, indeed, we supposed it was, especially for this journal. Our attention has since been called to the fact that the article, paragraph by paragraph, but with slightly changed phraseology, is taken from a chapter bearing the same title in a book, *Inner Jerusalem*, written by A. Goodrich Freer, F.R.S.G.S., and published in this country by Messrs. E. P. Dutton & Co. There was a reference to that book in the article mentioned, in connection with a quotation one line in extent, but nothing to show that the entire article, except in its actual words, was taken therefrom.

THE LIVING CHURCH received the article in the usual manner from a Philadelphia writer, F. C. Evans, with nothing to indicate that the matter was not original. It was paid for as original matter. A recent letter to that party reciting the facts has elicited no response. It remains for us therefore only to express regret that, in being victimized ourselves, we should inadvertently have done this injustice to the author of the book mentioned, to whom, as to its publishers, we make our sincere apology. If, however, this incident shall have the effect of directing attention to a most interesting volume on the Holy City, we shall regret it less.

ANSWERS TO CORRESPONDENTS.

INQUIRER.—(1) "Superstition" is the term Hume uses for the Church of England before the Reformation. The Church of Rome he did not discuss as we should discuss it to-day since its great changes of 1854 and 1870. He was prejudiced against religion. Macaulay says he was "an accomplished advocate, whose insidious candor only increases the effect of his vast mass of sophistry." You should consult some library, or one of the clergy; a sketch of Hume's life is very accessible.—(2) An extreme case of the English priest disliking the Catholicity of the English Church was Dr. Cunningham Geikie. Canon Hensley Henson is another. Neither ranks as a prominent historian. Mr. Medley of Oxford, a first-rate historian, seems to deny continuity. A list of laymen of the Church on the same side would be difficult to obtain, owing to the fact that lay writers seldom proclaim their Church connection or non-connection, and biographical dictionaries do not furnish the material. What would be the value of such a list?—(3) The matter of various historical writers, their rank and popularity, and their views on the Catholicity and continuity of the English Church, are matters too extensive for this column. They are accorded a full treatment in a book to come from this office in the early autumn, with the title *The American Teacher and the English Reformation*.

E. W. G.—(1) It is entirely optional with Churchmen whether to cross themselves or not, and when.—(2) The Popes have all been Italians for several centuries past.

BLUE MONDAY MUSINGS.

SOMEONE pointed out to me the other day an advertisement by an extraordinary "Warden" in New York, who wants a clergyman of his own type. The thing is absurd enough to reprint here, as the first exhibit in a "Museum of Ecclesiastical Bad Taste."

"WANTED—A clergyman, who sympathizes with the 'Emmanuel Movement,' recognizes the Master's commission was to heal as well as preach, believes that the 'Apostolic Succession' must be evidenced by fruits rather than roots, prefers his fellow-men above temporalities, is not overmastered by obsolete theology, sees that Institutionalism is as much of a husk as Ritualism, appreciates that the reason for empty churches is the conventionality of most Christianity, realizes that many are suffering in body and soul from ills for which neither the drugs of the doctor nor the platitudes of the priest are curatives, and wants work along those lines. Address WARDEN," etc.

One can picture the gentleman so advertising to the life—at least so far as his mental and spiritual characteristics go. He is, above all, "up to date," this worthy warden: the Emmanuel Movement is the newest thing, therefore let us have it—though not regardless of cost, since the desired parson must scorn "temporalities"! Institutionalism and Ritualism are both played out: a plague o' both your houses, says he. Let the drugs of the dispensary follow the platitudes of the priest into outer darkness. (I wonder why "platitudes of the priest." "Preacher" would have been the logical substantive there, besides being quite as alliterative.) No "obsolete theology" for us; we have attained to heights where we can dispense with theology altogether. Nay, we are producing fruit in the air, faquir-fashion; roots are quite unnecessary—except to permanency—for we have a new edition of the Parable of the Sower, amended by judicious criticism on German lines.

Ah, I pity the poor Emmanuel-moving cleric who falls into this yawning "Want": psychotherapy itself will avail little to deal with such forms of dementia. But the fact that any congregation, however small and poor, is left to the judgment of such an advertiser in securing a rector is fresh evidence that we need to go back to the old way, and put more power of appointment into the hands of our Bishops. The Bishops are usually timid (*semper pavidissimi* was the old reproach that has not yet been rolled away—witness the last meeting of the Upper House!); they do often sacrifice their clergy to the whims of their laity, talking, as one Bishop did not long ago, about themselves and the laity as the permanent element in the diocese"; and occasionally they lust for the world's good word, wanting to be called "statesmanlike." But at their worst they have more wisdom in filling cures than the faddy warden above noted; and at their best, the sheep know what loving care a good chief pastor shows. That there would be risks, and mistakes, who denies? But they would be fewer than under the existing regime, I am convinced. Hasten the day when "this American Church" shall be really *Episcopal* in fact, not in name.

THERE is a good Baptist layman of my acquaintance who is fully convinced that the great apostasy has actually come, that all religious bodies are hopelessly corrupt, and that the truth survives only in his breast—with perhaps a few more like-minded ones to sympathize. As a proof of this pessimistic conclusion, he sends me a letter from Sir Robert Anderson of London, which I quote in part:

"So far as Churches are concerned, all power of recovery seems to be gone. *The Church of England is no longer even Protestant,* and the evangelical 'cult' within it has lost its savor; the men to whom one might look to contend earnestly for the faith once delivered to the saints have no fight in them. They mistake the unity of the Spirit for the unity of the Church, and compromise is the attitude they present to the abounding evil. And as for the Free Church Council folk, they seem drifting without chart or compass upon the lee shore of utter infidelity. The apostasy of the last days is a Christian apostasy. And it will assimilate everything in the Christian Revelation excepting only what is vital. It will proclaim Christ come and coming again. But it will deny the Deity and the Atonement. Such is now the attitude of the vast majority of professors."

WAS EVER stranger blindness? Good Sir Robert sees organized Protestantism without chart or compass, and yet deplores that the Church of England is no longer Protestant! But what loss is that, Protestantism being confessedly drifting upon the lee shore of utter infidelity? Of course the Church of England is not Protestant (in the twentieth century sense); she never was, thank God, and if any of her "evangelical" children confused her with man-made sects, it is no wonder they have lost their savor. But those very doctrines of the Deity of Jesus and His Atonement are held as the heart of the Catholic Faith. What refuge is there for devout Protestants who believe so much, except to return to their true Mother's bosom? And how long will insensate prejudice and loyalty to a purely negative watchword hold them back?

I HAVE just noted another example of the same bigotry. There is a very useful magazine, *The Bible Student and Teacher,* published at the Bible House, New York, in the interest of reverent Christian Biblical scholarship. One would have supposed that the new *Illustrated Bible Dictionary* in one volume, published by Murray, would have received a hearty welcome, as thoroughly conservative, scholarly, and modern. Instead, the worthy Presbyterian editor, for review, takes something out of the [English] *Churchman,* that choice Kensitite organ with an inappropriate name, which condemns the book as having a "pronounced ecclesiastical bias," and containing articles by "advanced High Churchmen, some of them members of the extreme school."

OVER AGAINST this spirit let me set something nobler. Here is a letter from a Baptist minister in London, the Rev. F. C. Spurr, which speaks for itself: it is to one of Father Stanton's friends:

"Separated as we are in *external* ecclesiastical matters, I rejoice to know that we are *one* in all the things that matter. I have no doubt that to superficial people a friendship between a High Churchman such as yourself or Father Stanton, and a Baptist such as I, must be very puzzling. Indeed, I have been much 'drawn over the coals' for speaking at Holborn Town Hall last July at Father Stanton's meeting. But I find myself in excellent company, with Dr. Parker, 'Ian Maclaren,' and others, who found happy and helpful friendships with Father Stanton and others of his school.

"It seems to me that in our time, when the very foundations of faith are attacked as never before, and when Rationalism, no longer polite, aims at the overthrow of Christianity and the obliteration of our Lord's name from history, all *true* Christians who adore the Divine Saviour should make it their business to come together, and to seek unison with each other. The Providence of God seems at work to this end, and I yet look forward to a day when there shall be one fold and one Shepherd. We can well afford to be charitable concerning minor points when the very centre is being attacked by the enemy. So I am glad to find, despite things upon which we may never on earth agree, that you and I and dear Father Stanton have all the essential things in common, and for this I thank God. And these are the things that bind us together. God bless you!"

A FRESH PLAGUE of "swamis" is invading our land: Bengalees, picturesquely attired, ready to expound the Vedanta philosophy as the real medicine for all diseases, and quite prepared to maintain that India is much more civilized than Christian lands. St. Paul's words about silly women who are led captive by such receive fresh illustration from those that flock to hear Krishna praised as "Our Lord of Love," and to be told of the lofty purity which uses the *yoni* and the *lingam* as its highest symbols.

The Indian Social Reformer, edited by non-Christian native gentlemen, is witness against such folly. In the issue of August 18th, the editor says:

"I have often heard it urged that our temples and idolatrous practices and beliefs embody great spiritual truths in a symbolic manner, and are really treasure houses of esotericism. . . . Maybe our forefathers did discover this, but whatever may have been the original intention, millions in this country see nothing symbolic behind the image and take the whole show quite literally. And can anything be more degrading to an intelligent human being?" He goes on to mention certain rites and practices which are too indecent to print and then asks. "Gentlemen, can any amount of esoteric whitewashing justify these disgraceful and fairly incredible practices?" In conclusion he declares that 'our popular religion consists mostly of crass and meaningless superstitions, revolting cruelties and obscenities, and stupid and wasteful tomfoolery.' In view of this frank confession it is rather humiliating to be told that a swami, recently returned from the United States, boasted that he had a circle of Boston ladies for disciples whom he convinced that what America really needs is idolatry!"

April 5, 1909. PRESBYTER IGNOTUS.

CANON HENSON INHIBITED BY BISHOP OF BIRMINGHAM

Persisted in Invasion of a Parish Against the Bishop's Prohibition

EXTENDED CORRESPONDENCE ON THE SUBJECT IS PUBLISHED

New English Sisterhood is Founded

OTHER CHURCH NEWS OF ENGLAND

The Living Church News Bureau
London, April 6, 1909

THE past week has been characterized ecclesiastically by quite a striking outward event—the inhibition of Canon Henson by the Bishop of Birmingham, in consequence of the proposed unlawful intrusion of that Westminster dignitary into a Birmingham parish for the purpose of preaching at a Protestant meeting house. And it appears that the Bishop intends to follow up his inhibition of the Canon, which the latter has defiantly disregarded, by some legal action. The *Times* newspaper of the 2nd inst. contained, under the heading of "The Bishop of Birmingham and Canon Henson," nearly two and one-half columns of correspondence in relation to the whole matter (published at the request of Canon Henson), including the main portion of the correspondence which has passed between the Bishop and the Canon.

THE CORRESPONDENCE.

The published correspondence begins (after a covering letter to the *Times* from Canon Henson) with a letter from the vicar of St. Gabriel's, Birmingham, to Canon Henson, under date of March 20th. He had noticed, he said, that Canon Henson was advertised to "preach" at a Nonconformist place of worship in St. Gabriel's parish on the 31st inst.: "As vicar of the parish I beg respectfully to offer my protest, and have drawn the attention of my diocesan and the Bishop of London to the announcement." Canon Henson wrote back: "You will hardly be surprised to learn that I am quite at a loss to understand what concern you have with my movements, or what authority you possess to control the preaching within the walls of the Carr's Lane Church." To this the vicar replied as follows: "I have no concern whatever with your movements outside this parish. I possess no authority to control your preaching in Carr's Lane chapel, or I should prevent you so degrading your orders and your position in the Church. As it is, I can only express sorrow."

Now follows a letter from the Bishop of Birmingham. He wrote to Canon Henson to tell him that, in view of the vicar of St. Gabriel's protest, he thought the Canon was bound to regard it: "I feel sure that—apart from all question of what measure of fellowship with Nonconformists is desirable—you ought to respect the principle that a clergyman must not intrude himself in order to 'preach' under whatever conditions, into the parish of another clergyman or the diocese of a Bishop, against his will or without his consent." Canon Henson, in reply, said he was pledged to "preach" at Mr. Jowett's institute on March 31st, "and I shall certainly endeavor to keep my engagement." "You do not suppose," continued the Canon, "that I could allow any power in the vicar of St. Gabriel's to interfere with the exercise of my legal liberty or with the fulfilment of my promises" [He would seem to forget his solemn promises at Ordination]. "I confess to some surprise that you should have thought his 'protest' deserving of your notice." The Bishop's second letter is more positive in tone. He felt quite sure it was his duty as a Bishop to vindicate the principle of the incumbent's right in the matter. He proceeded to quote from Phillimore's *Ecclesiastical Law* to the effect that no general principle of ecclesiastical law is more firmly established than this: that it is not competent to any clergyman to officiate in any church or chapel within the limits of a parish without the consent of the incumbent. He supposed, as his chancellor told him, he should inhibit the Canon from doing as he intended in a legal form. "It is a great bore," added the Bishop, "but I feel sure I must vindicate the principle of the incumbent's rights, and I hardly know how you imagine any good cause can be served by ignoring it." The Canon, in a lengthy and discursive letter, disclaimed absolutely any intention to ignore the incumbent's rights. But, in his opinion (and here confusing the issue), it was no right of the incumbent, or of his Bishop, "to exercise authority within the walls of a Nonconformist church," nor could he recognize any impropriety in his accepting Mr. Jowett's invitation. Accordingly, if the Bishop sent him any kind of formal inhibition, "I may fairly tell you in advance that I shall hold it to be my plain duty to ignore it." It appears that the Bishop then sent him a copy of a letter from his chancellor; and the Canon, in reply, still denied that in what he proposed to do he should be intruding into the sphere of the local parish priest. He was, however, quite prepared to believe that technically the law of the Church belonging to what he described as the "pre-toleration epoch" covered the case; but his point was that the legal establishment of Dissent had relaxed the application of the law. So important did he regard the issue raised by the Bishop that he should think it his duty to disregard any inhibition the Bishop might send him. "But I do not want to be out of the country," he said, "when this matter is *sub lite*, and my present plans are to leave for America on April 13th to fulfil my engagements at Yale and elsewhere. I have told Mr. Jowett that if he will repeat his invitation in the autumn I will accept it then; and if you will have the goodness to repeat your 'inhibition' we shall be able to deal with the matter without inconvenience. In that case I will cancel my present engagement, and postpone the issue to the autumn."

The Bishop wrote thus: "I am very sorry to send a document, which it is to me extremely disagreeable to send. I still hope you may withdraw. I believe you would so do best for the cause you wish to serve, as well as the cause we both wish to serve." A formal inhibition was enclosed with this letter. The Canon acknowledged the inhibition by expressing his intention to ignore it. He believed the Bishop to be acting *ultra vires*, "and certainly with great unwisdom." The Bishop then sent a letter and telegram, and the Canon's reply, in part, was as follows: "Yes; I read Newman Smyth's book, and found it interesting, but too rhetorical. Had it not been for a complimentary paragraph exalting the episcopate, I do not think it would have found many Anglican eulogists."

The *Times* also reprinted a letter from the Birmingham *Daily Post*, containing the Bishop's statement in regard to the matter. Therein, as in his letters to Canon Henson, the Bishop maintained the principle of the incumbent's right in the matter:

"I am informed that the law will substantiate this position. If not, it would appear that there is nothing to hinder any clergyman from using any mission hall which may be opened for informal worship and preaching in another man's parish, defying alike incumbent and Bishop. Several circumstances have recently led me to believe that this question had better be brought to the test in some way, and Canon Henson having, as I am informed, ignored my inhibition in the present case, it is obvious that the matter must proceed further."

The Bishop expressed the hope that no bitterness of spirit would be aroused in any quarter by the incident.

FOUNDATION OF NEW SISTERHOOD.

In the current number of the magazine published by the Community of the Resurrection (Mirfield) there is an account of a new order of female Religious, bearing the name of the Servants of the Poor. The first profession was made at Wigan (Liverpool diocese) in 1907, and there are now nine professed sisters, and the same number of novices and postulants. The first branch house of the order was established a year ago at Chesterfield (Southwell diocese).

GENERAL AND PERSONAL NOTES.

The Bishops of London, Southwark, and St. Albans have made themselves responsible for the payment of nearly £5,000 (according to one account, £8,000) to meet the final expenditure connected with the purchase and equipment of Chestnut College—lately belonging to the sect of Independents—as a theological college for candidates for holy orders in their respective dioceses. The college is to be opened in the autumn.

It is announced that the Rev. J. H. B. Masterman has resigned the History chair in the University of Birmingham, which he has held since 1902. He will now give up the whole of his time to the work at St. Michael's Collegiate Church, Coventry, of which he is the sub-dean, as well as vicar of the parish.

Mr. Athelstan Riley, the eminent layman, is to be congratulated for the notable honor which has been bestowed upon him. He has become Seigneur de la Trinité, Jersey, by an alienation of the Seigneur vie, a "Fief Hanbert," under Letters Patent from the Crown. The Seigneur of Trinity holds his "fief" (which is believed to be the only one of the four "Fief Hanberts" of Jersey which has ever changed hands) *in capite* of the King by homage and knight's service, it being a "Franc Fief Noble tenu du Roi indivisiblement à foy et hommage en service de Chevalric." He is still in name a "Haut Justicier," or Member of the Supreme Court of the Duchy of Normandy, although that tribunal has ceased to exist for centuries. King Charles II. is said to have stayed in the manor house of La Trinité.

The Bishop of Worcester has not derived as much benefit from his stay in Italy as it was hoped he would. He has been confined to his bed for some days in Rome, but it is expected that he will remove to Siena before Easter, and that he will be able to return to Hartleburg Castle at the beginning of May.

J. G. Hall.

THE BEST way to establish the value of the Christian religion is to practice the precepts and follow the example of Jesus every day.

ST. PAUL'S CHAPEL, TRINITY PARISH, NEW YORK

Sketch of This Old Colonial Church, its Music and Services

ST. MARY'S EXTENDS CALL TO REV. DR. J. H. BARRY

Death of George Herbert McCord

OTHER RECENT HAPPENINGS IN THE METROPOLIS

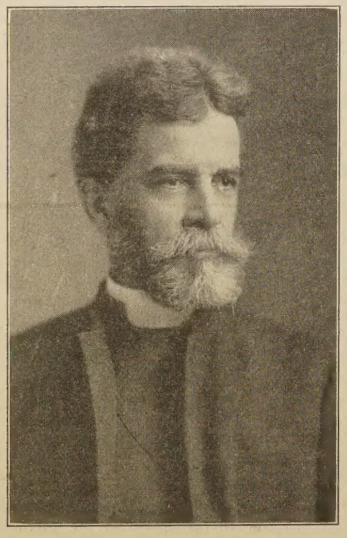
Branch Office of The Living Church
416 Lafayette St.
New York, April 20, 1909

KALENDAR OF COMING EVENTS.

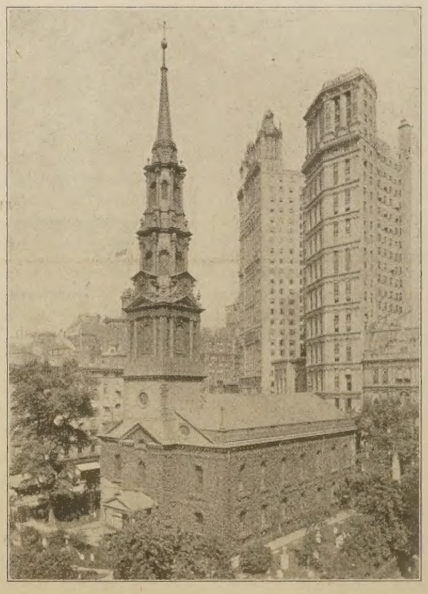
April 25—Special Service, "The Church and the Nations." St. Thomas' Church, 4 P. M.
" 25—Special Service for the Sons of St. George, in Church of St. John the Evangelist, Manhattan, 8 P. M. Bishop Courtney preaches.
" 25—Annual Service for Girls' Friendly Society, members and associates, St. George's Church, Stuyvesant Square, 4 P. M. Preacher: Rev. James E. Freeman.
" 26—Church Club of Long Island, 8:15 P. M., Diocesan House, Brooklyn. Topic: "Christian Education." Speaker: Rev. Endicott Peabody.

IN lower Broadway, not far from the City Hall and the post-office, surrounded on three sides by an ancient graveyard, stands the oldest public building and the only Colonial church building on Manhattan Island. It is known by thousands of New Yorkers and visitors from far and near as St. Paul's Chapel. Ten years after its erection, on September 21, 1776, one eighth of the city was burned. The parish church at Wall Street was laid in ruins and so remained until after the Revolutionary War was over. St. Paul's narrowly escaped the flames, and was used for twelve years as the parish church. It was in this venerable edifice that the first President of the United States, the Vice President, Senators, Representatives, and many public men and private citizens on Inauguration Day heard prayers read by the Rev. Dr. Provoost, the recently elected Bishop for the diocese of New York, and the clergyman selected by the Senate to be one of the Chaplains of Congress. The service over, the Father of his Country was escorted back to his own house. "In Washington's diary, from 1789 to 1791, as regularly as Sunday comes round, is the entry, *'Went to Saint Paul's Chapel in the forenoon.'*"

Many and radical have been the changes in old New York since the War of Independence. In fact, great changes have come over this neighborhood in the last twenty-five years. The published picture of the old church tells the story of changed business conditions, and of the occupancy of enormous office buildings by the thousands of business people during the daytime.



REV. WILLIAM MONTAGUE GEER,
Vicar of St. Paul's.



ST. PAUL'S CHAPEL,
Broadway and Fulton Street.

EDMUND JAQUES,
Organist and Choirmaster of St. Paul's.

" 26—Annual Dinner, Church Club, Diocese of Newark, English's Hall, East Orange, N. J.
" 27-28—National Conference of Church Clubs meets in New York City.
" 28—New York Churchmen's Conference in Hobart Hall, 416 Lafayette Street, 5-10 P. M.
May 1—Annual meeting of Cathedral League, Synod Hall, 3 P. M.
" 2-5—Silver Jubilee of the Rectorship of the Rev. Dr. Arthur Ritchie, St. Ignatius' Church, West End Avenue and Eighty-seventh Street, Manhattan.
" 2-9—Anniversary Week at Holy Trinity, East Eighty-eighth Street, Manhattan.
" 3—St. Augustine's League, in Hobart Hall, 10:30 A. M.
" 4—New Jersey Convention meets in St. Mary's Church, Burlington.
" 5—B. S. A. Service, Grace Church, New York, 8 P. M. Bishop Greer will preside.
" 9—Consecration of the Church of the Incarnation, Brooklyn.
" 11-14—Church Congress meets in Tremont Temple, Boston, Mass.
" 12—Spring Festival, Church Charity Foundation, Brooklyn.
" 13—Annual Meeting, Long Island Woman's Auxiliary, 10 A. M., in St. Ann's Church, Brooklyn.
" 18—Long Island Convention meets in Garden City Cathedral.
" 24, 25, and 26—Commencement Week at the General Theological Seminary.
" 27—Bi-centennial of Trinity School, City of New York, at 10 A. M., in Trinity Church. Bishop Greer will make address.
" 27-28—Newark Diocesan Convention meets in Trinity Church, Newark.
June 6—Trinity Ordinations, New York.
" 13—St. Stephen's College, Annandale, N. Y., Baccalaureate Sermon by the Warden-elect, Rev. William C. Rodgers, M.A.
" 16—(*Idem.*) Missionary Sermon by the Bishop of Harrisburg; and Reunions.
" 17—(*Idem.*) Commencement Exercises and Installation of the Warden.

Realizing that the bodies and souls, and spiritual nature of hundreds of the business people might be ministered to by the Church and her agencies, the vicar of St. Paul's Chapel, the Rev. William Montague Geer, began two unique methods for doing good to the daily workers of the neighborhood during their noon-hour recess.

A twenty-minute service, consisting of the Litany and hymns, was introduced by the vicar in 1895, and since that time has been held every Friday at noon. Later on, a similar Litany service was appointed for every Wednesday. At the present time four mid-day services are held every week—on Tuesday, Wednesday, Thursday, and Friday. A short address is made on Fridays, from October to June. There is a daily service in Lent at 12:05 o'clock (noon). On Good Fridays the church is filled to overflowing at this service, and on Ash Wednesdays, hardly less so.

The "Half Hour Service of Hymn Singing" on Tuesdays is peculiar to this chapel. As the service is entirely new, a description may be interesting.

It is opened with a collect said by the vicar. Two hymns are then sung, always followed by the *Veni Creator*, No. 289, rendered antiphonally and kneeling. Two less familiar hymns are then sung for rehearsal, and better acquaintance with the Church hymnody and the best compositions, ancient and modern. Two familiar hymns,

prayers, and the benediction occupy the latter part of the half-hour. Under the competent leadership of Mr. Edmund Jaques, the organist and choirmaster of the chapel, the hymns are sung in a becoming tempo, spiritedly, with precision and musical intelligence. It has been a matter of surprise that "singers can be gathered from everywhere and, after a little practice, sing like a trained chorus." Anthem settings of the *Te Deum* and the *Magnificat* have also been rehearsed and are admirably sung by the volunteer choir of business people and the congregation. The aim of the clergy and musicians is to "*sing Christ into the hearts of men.*" It is a known fact that "many give up almost their entire noon hour to attend these services."

More elaborate musical programmes have been provided by the choirmaster and organists during the year for special occasions.

Many business and professional women attend the mid-day services at old St. Paul's, and often enter the church for meditation and prayer. Formerly a number of them spent a considerable part of their noon-hour in the churchyard. To show the Church's care for the body as well as the soul, the vicar organized "St. Paul's Chapel Club for Business Women" in January, 1907. This club now numbers 575 enrolled members; the average daily attendance (including Saturday half holidays, when many return to their homes at noon) is about 375 women and girls; it is not a charity in any sense or degree; it maintains a comfortable restaurant in the parish building, and occasional musicales are given by friends and members of the club during the luncheon hour. The management is of the simplest possible kind.

RECTOR CALLED FOR CHURCH OF ST. MARY THE VIRGIN.

The Very Rev. Joseph G. H. Barry, D.D., dean of Nashotah House, has been called to the rectorship of the Church of St. Mary the Virgin to succeed the Rev. Dr. Christian. Dean Barry is a graduate of the Berkeley Divinity School, but his ministerial work has been entirely in the West. He was ordained priest in 1887 by the Bishop of Chicago. He was for two years assistant minister at St. James' Church, Chicago, and for ten years, 1891 to 1901, was instructor in Church History at the Western Theological Seminary. At the time of his election as dean of Nashotah House he was canon of St. Paul's Cathedral, Fond du Lac. During the time of his connection with the Western Theological Seminary he was rector of Calvary Church, Batavia, diocese of Chicago. Dean Barry is the author of *Meditations on the Office and Work of the Holy Spirit* recently published. Dr. Barry has not yet been heard from as to whether or not he will accept his election.

CONFIRMATION AT ST. JOHN'S CHAPEL.

Bishop Greer visited St. John's Chapel in Varick Street on Saturday evening before Low Sunday. Promptly at 8 o'clock the choir came into the church, followed by the two curates, the Rev. Charles L. Gomph, priest-in-charge; the Rev. William T. Manning, rector of Trinity parish, and the Bishop. Evening Prayer was sung by Mr. Gomph; the introduction to the Confirmation Office was read by Dr. Manning; the candidates were presented by the priest-in-charge. The class was unusually large, sixty-seven in all, there being a goodly proportion of men and boys. Bishop Greer made an address on "Living in the Spirit of Christ in the Midst of Modern Conditions of Life." Announcement was made at the offertory that the Bishop would meet those of the congregation who desired to see him after the service in the Sunday school room. The service had not been well advertised, yet a large congregation, saddened by the thought that this would be the last confirmation within those walls, almost filled the body of the church. The organist, Mr. Robert J. Winterbottom, accompanied the service with his well-recognized good taste and proficiency, the choir interpreted Stanford's *Magnificat* in B flat with rare musical intelligence; the hymns were unusually well sung by choir and people, but there was to be heard the same undertone of sadness that we hear at the burial of the good and great when Easter hymns of joy and victory are sung.

DEATH OF GEORGE HERBERT M'CORD.

George Herbert McCord, the well-known landscape and marine artist, who lived at 75 Washington Place, New York City, was stricken with apoplexy in his studio, 108 East Twenty-third Street, last Tuesday afternoon, and died half an hour after he was taken to Bellevue Hospital.

THE CHURCHMEN'S CONFERENCE.

A number of parishes have promised to send delegates to the Churchmen's Conference, Hobart Hall, 416 Lafayette Street, Manhattan, to be held on April 28th, from 5 to 10 in the evening. Among the number are St. George's, Holy Communion, Christ Church, Incarnation, St. Thomas', Heavenly Rest, Holy Trinity (Harlem), St. Andrew's (Harlem), and St. John's (Yonkers). The full programme of the discussions and speakers may be obtained in pamphlet form from the Seabury Society, 23 Union Square, New York. Business dress is requested at the dinner and sessions.

"THE CHURCH AND THE NATIONS."

A special service will be held in St. Thomas' Church, Fifth Avenue and Fifty-third Street, Manhattan, on Sunday, April 25th, at 4 o'clock. "Inspiring singing, a brief service, stimulating addresses" are promised. The Rev. H. St. G. Tucker of St. Paul's

[*Continued on Page* 844.]

REV. DR. MANNING'S SERMON

Explanation of the Policy of Trinity Parish

PAST AND FUTURE POLICIES OUTLINED

A REPLY to the numerous attacks which have been made of late upon Trinity Church, New York, and of which the policy pursued in connection with St. John's Chapel has recently been the storm-center, was made by the Rev. Dr. William T. Manning in a sermon delivered last Sunday morning from the pulpit of Trinity Church, and which was repeated in the afternoon at St. Agnes' and at night at the Chapel of the Intercession. He reviewed the various activities of Trinity, and stated, with particular emphasis, that far from being a "rich man's church," it was ministering chiefly to the poor and was all the time extending its work among the poor. Least of all the parishes in the city, he said, could Trinity Church be accused of deserting the poor, and no one who had any knowledge of the facts could make this charge. The following is a brief synopsis of the sermon:

"The present situation," said Dr. Manning, is not an ordinary one, and it is one which demands a plain and public statement from the rector of the parish. I should have made such a statement long before this, but for the fact that legal proceedings had been taken against us, and that I was advised that while the case was undecided I must refrain from speaking upon matters connected with it. The consequence of this has been that while others have been free to make any statements that they chose, we have been restrained from speaking, even in our own defense. The decision of the court just rendered, which should be read by all who wish to judge fairly of this matter, has shown how entirely unwarranted and without ground this legal action was, and to that I need make no further reference."

The rector referred to the criticism which had been aimed at Bishop Greer for forming a judgment contrary to those who were condemning the course of Trinity parish, and to the open and public protest to which this criticism of the Bishop had aroused the clergy of the city.

THE POLICY OF PUBLICITY.

"Trinity parish," said Dr. Manning, "has adopted the policy of publicity. The vestry has issued a full public statement of the financial affairs of the parish, showing not only its annual income and expenditure in the same way that many parishes do, but giving also a full report of its assets and liabilities. Everything that this parish owns or in any way controls is included in that statement. It can never again be said with truth that Trinity parish pursues a policy of secrecy or of mystery.

"I wish to say distinctly that this full statement of the affairs of the parish represents no mere measure of expediency adopted to meet a passing situation, but that it is a part of the policy which was in my mind when I was made rector. It was under consideration and discussion before any of the recent agitation arose, and in any event we should have issued it. As rector I shall stand always to the full extent of my power for this same policy. I welcome the interest of the public in the work which the parish is doing, and am glad for all men to know how the funds entrusted to us are being used."

TRINITY'S TENEMENTS AND THEIR CONDITION.

After stating that Trinity had decided to take up, as a regular and definite part of its work, evangelistic services and street preaching, Dr. Manning replied to that criticism of Trinity which has attracted most attention:

"I must begin by saying that very many of the statements which have been made as to the condition of the dwelling house property owned by Trinity parish are grossly untrue. Pictures have many times been published, both in magazines and newspapers, with the statement that the wretched tenements shown in them were the property of Trinity parish, when in fact neither the houses shown nor the land on which these stood were owned by the parish, or in any way connected with it. Certain papers have even published pictures implying that our property is the home of drunkenness and vice and disorder.

"No paper could be guilty of a more serious misrepresentation. Nowhere upon our property are any conditions of this sort to be found. The conditions in these respects are in fact unusually good. With three exceptions, fully explained in our recently published statement, no liquors are sold on any of our property, and nowhere upon it is there a gambling house or a house of questionable reputation. Our houses are occupied by people of most respectable character, very many of the families having lived in the same place for years, and some of them for several generations.

"The dwelling house property of the parish consists for the most part of small, old-fashioned houses, none of them built by the parish, but reverting to it upon the expiration of leases. Originally one family lived in each of these houses, but now each house is occupied by two families or more. I think that any one inspecting the property as a whole would be impressed with the comfortable and homelike

appearance of most of the houses. The condition of much of the property is good; the condition of none of it is anything like so bad as has frequently been asserted.

PLANS FOR IMPROVEMENT.

"Since becoming rector, I have given a great deal of time and thought and work to this matter. In company with members of the vestry I have visited many of the houses on our property. Plans long in hand have been carried forward, new plans of far-reaching importance have been formed, and work upon some of them is already under way. I hold that in this matter we ought to set not only a high standard, but the very highest. Far better, if necessary, that all our charities should be given up and all our churches and schools closed than that we should maintain any of them by revenue derived from property in an unsanitary or questionable condition."

Dr. Manning called attention to the fact that all the communicants, not only of Trinity, but of all its branch churches, had the right to vote at the election of vestrymen and wardens, and described, with considerable detail, the work which Trinity was doing among the poor in different sections of the city.

WORK AMONG THE POOR.

"Some of those who have recently made public statements about the work of this parish," he said, "have not troubled themselves to learn—I much fear that they have not wanted to learn—of the earnest work among the Italians that is being carried on at St. Augustine's, at which chapel more than 10,000 persons have been baptized during the past twenty-five years; of the Sunday school for the Chinese at St. Paul's, with 75 members; of the Business Women's Club at that chapel, with 550 members, and an attendance on every weekday except Saturday of 400 or more; of the deep interest in all social questions and the pastoral devotion to the poor which have always characterized the work at St. Chrysostom's; of the noble and devoted work done among the needy in that downtown region through the Mission House on Fulton Street, in connection with Trinity Church itself—a work which among its various branches includes an admirably conducted dispensary, a relief bureau, and a large fresh air work for boys and girls, for whom a home is maintained at Islip, Long Island.

"All of these good works in connection with the Mother Church are supported, not by the endowments of our parish, but by the free will offerings of the people. In addition to these the athletic clubs, the night schools, the manual training schools, the cooking schools, the laundry school, the schools of stenography, the free kindergartens and other branches of work far too numerous to mentioned carried on in all parts of the parish, make it almost inconceivable that anyone should be willing to say, as it has, however, been said in print, that Trinity Church has done little or nothing for years past but conduct stately services and parochial schools along old-fashioned lines."

CONSOLIDATION OF ST. JOHN'S AND ST. LUKE'S.

In regard to the plan, announced a few months ago, of consolidating the work of St. John's Chapel and St. Luke's Chapel, in the lower West Side of the city, Dr. Manning recalled to his hearers that the late Dr. Morgan Dix, when rector, had suggested this step to the vestry and had steadfastly maintained the opinion that the work among the poor of the lower West Side would be made more effective by the consolidation. Dr. Dix's statement, in favor of the move, was quoted from the *Year Book* of 1893.

"Nothing could be more grossly unjust and more contrary to the facts," said Dr. Manning, "than the statement, again and again repeated in print, that in taking this action we are abandoning a down-town region and deserting the poor. What we are doing is the very opposite of this. We are trustees of the funds of Trinity Church, and as such we are bound to use these funds in the ways that we believe will accomplish the greatest and best results. The work at St. John's has been carried on for many years at a most extravagant cost. We are planning to apply the $30,000 which has been hitherto spent yearly upon St. John's alone, in a way that will bring benefit to a vastly larger number of people in that district."

That St. John's and St. Luke's, their fields of activity being so near to one another, would eventually be compelled to join forces—this fact had been well recognized by the authorities of Trinity for many years, said Dr. Manning. The consolidation would not work injury to the poor; on the contrary, the resulting economics would enable a much greater number of poor people to be reached and benefited. Several of the families who were at first drawn into the agitation, said Dr. Manning, have already voluntarily withdrawn themselves from it and are attending regularly at St. Luke's.

The rector gave details of the election of church wardens and vestrymen last Tuesday, showing that many members of the congregation of St. John's itself were in accord with the plan of amalgamation. Of the 142 voters belonging to St. John's, 50 failed to support the ticket presented in opposition to the vestry. Apart from St. John's only 32 persons in the entire parish voted the opposition ticket. Though the total vote at the annual election has usually been not more than twenty-five or thirty, this year 529 men came out to vote for the present vestry.

Nations are educated through suffering; mankind is purified through sorrow. The power of creating obstacles to progress is human and partial. Omnipotence is with the ages.—*Mazzini.*

NEW YORK BIBLE AND PRAYER BOOK SOCIETY.

Centennial Service at Old Trinity Church.

NOTABLE SERMON BY REV. DR. ARTHUR LOWNDES

The centennial anniversary of the New York Bible and Prayer Book Society was celebrated at old Trinity Church, New York, on Wednesday, April 14th. Notwithstanding the heavy showers of rain, the great church was filled with people long before the appointed hour, and hundreds stood throughout the service for nearly three hours. Every seat in the stationary and portable pews in the three aisles was occupied. The main body of the clergy, seminarians, and officers of the society filled the pews in the middle section of the church. The Rev. Dr. Anstice was present as the representative of the House of Delegates; Rev. Dr. Lloyd of the Domestic and Foreign Missionary Society; and Rev. Dr. Seabury, in academicals, of the General Theological Seminary. All the sextons of the parish, including a private of the Thirteenth Infantry, U. S. A., in full dress uniform, with many service stripes, from St. Cornelius' Chapel, Governor's Island, were present, carrying staves and heading divisions of the great procession. Many crosses were also carried. The Rev. C. R. Stetson, vicar of Trinity Church, sang the service; Bishop Parker of New Hampshire read the first lesson, and Bishop Courtney the second. After Evensong with special prayers for the society, composed by the fourth Bishop of New York, an appropriate hymn, specially arranged, was sung by the choir and congregation. The Bishop of Connecticut made an address of greeting with some interesting historical allusions to the silent though perennially eloquent missionary, the Prayer Book.

What the Book was in the days of our fathers, and in the old time before them, said the Bishop, it is no less fitted to be in our day. Isaak Walton, you remember, recounts that holy George Herbert, nearing his death, desired a priest to pray with him, and, being asked, "What prayers?" replied: "Oh, Sir, the prayers of my mother, the Church of England; no other prayers are equal to them!" And now our American Book, revised, may be claimed to be indeed what I heard the Bishop of Albany call it at the Lambeth Conference. A British Bishop spoke of the present American Prayer Book as "the most perfect service book in English." At once Bishop Doane called out, "The most perfect in the world." It is in truth our most winning missionary.

The Book of Common Prayer, moreover, has been and is a great unifier, an effective instrument of the Holy Spirit of unity, who maketh men to be of one mind. That sober standard of feeling, a matter which fourscore years ago Keble pronounced to be of an importance next to that of a sound rule of faith, that ideal of Christian nurture, that Catholic spirit that through its pages breathes like a pure and vivifying breeze, have made the book to be an influence counteracting heated sectarian tempers, and an influence distinctly contributory to the Catholic current now passing through widely separated portions of Christendom. . . .

The Book of Common Prayer is the common heritage of English-speaking Christians. It is held in trust by us for them. As such a trust, let us hold it forth to them. That seemed about to be done a short while since. If only from the title-page might be stricken out all denominational designation, and the book go forth as the Book of Common Prayer, according to the use of the United States of America, that were a consummation devoutly to be wished.

A hymn and prayer for founders and benefactors from the Queen Elizabeth Service Book of 1560 followed. The hymn "O God, Our Help in Ages Past," was sung with fine effect to its wedded tune, "St. Ann's," before Dr. Lowndes read the bidding prayer. The historical sermon followed, in which Dr. Lowndes used the main facts of the story of John Hall's conversion and missionary labors as published in the last issue of The Living Church.

THE SERMON.

The text, taken from the Book of Judith, was, "Let us give thanks to the Lord our God, which trieth us even as He did our fathers." After a sketch of the history and progress of New York during the past century along material and religious lines, the preacher spoke in part as follows:

The attitude which Bishop Hobart, the Rev. H. H. Norris, and that of his friends here and in England took, was that the time was especially propitious for the distribution of the Book of Common Prayer, and that as Churchmen, they ought, while fully realizing the value of the free distribution of the Bible by other societies, to bend all their energies to the distribution of both books together.

In this connection with printer's ink it is well to remember that William Bradford, vestryman of Trinity Church, has the honor of being the first in America who proposed to print the Holy Bible

complete, Apocrypha and all, and "for those who are minded to have the Common Prayer Book shall have the whole bound up for 22 shillings."

This was in 1688. Prior to 1711, through the assistance of Trinity Church, an edition of the Book of Common Prayer was actually printed. As Mr. William Wallace says in his address on the Two Hundredth Birthday of William Bradford: "The first edition of the Book of Common Prayer ever actually printed in America was printed under the auspices of Trinity Church, by one of her vestrymen; an assistant minister of the Church being himself the surety for the fidelity of the printer's contracts."

The New York Auxiliary was formed by young men of Trinity parish. We have already remembered their names in our Bidding Prayer. Its object, as stated in its constitution, was to aid the parent Society founded in 1809.

In April, the first Bibles distributed by the Society in a foreign language were sent forth, being one hundred Bibles in French.

The thirteenth anniversary, October, 1828, was marked by the presence of Dr. Inglis, Bishop of Nova Scotia. The thirteenth Auxiliary report states that the Society had taken upon itself the stereotyping of the new hymns and an edition of a thousand copies had already been distributed. During this year was founded *The Protestant Episcopal Press*. Its origin was due to the desire of Bishop Hobart to establish a central printing and binding society that should be devoted exclusively to the interests of the Church. By 1828 the total aggregate of the Auxiliary had risen to 45,526 volumes. The object of *The Press* was to do for the American Church what the S. P. C. K. was doing for England.

In 1829 the outlook of the parent Society was so gloomy that for the first time no report was issued. On the other hand, the Auxiliary seems to have taken on a new lease of life through its association with The Press. This institution printed Prayer Books for the Society at a minimum of cost. For the first time we read of a grant to the Domestic and Foreign Missionary Society. The parent Society was still in existence, though doing very little, as is apparent from the minutes of February 3, 1830. Bishop Hobart's death, September 12, 1830, was a terrible blow to the societies he had founded. He had seen with a prophetic eye the immense value to the Church of a wide distribution of the Prayer Book. No Churchman to-day doubts his wisdom or his prescience. This vast assembly is a vindication of the great Bishop.

The panic of 1837, which wrecked so many business concerns, affected the contributions to all societies, and in that year The Press had to suspend its operations and the Auxiliary was reduced to its lowest ebb.

At this moment, when the faith of our fathers was being tried by the Lord our God, the matter of the expiration of the charter of the Auxiliary had to be faced. It happened that while the board was anxiously deliberating on their meeting of February 1st what course to pursue, they were informed that Bishop Onderdonk was in the same building. He was requested to attend their conference, and, as a result of his advice, the committee was asked to confer with the New York Bible and Common Prayer Book Society and to report with all convenient speed. The result of the negotiations was a transfer of all the property of the Auxiliary to the parent Society, July 1, 1837. The two streams were now united in one river, and the long but friendly rivalry was at last ended.

In 1841 the question of printing the whole of the Prayer Book in German came up for consideration. In 1841 an act incorporating the society was passed by the New York Legislature. In 1843 a request was made to the Society to print a manual of devotions for the use of the army and navy, but it very properly decided that such action was beyond its province. In 1844 a grant of Prayer Books was made to the missionary at Constantinople. Up to 1844 the Society had confined itself in its grants solely to gifts of books for the use of pews; it does not appear that it made any gifts prior to this for the use of the lectern or prayer desk. In the report for 1844 we read of Prayer Books having been distributed to the "Indian Nation," in Texas, then an independent republic, to a colony of Manxmen, who had settled in Ohio, and to the Sandwich Isles.

The Rev. Flavel S. Mines, the first to unfurl the banner of the Church in California, wrote to the Society that by the help of the grant of books received from them he had been able to keep up regular services during the nine weeks he was at sea, and that through the Society "the decent worship of the Church had been promptly and permanently established in San Francisco and other parts of California." That the "little brown-covered books" had been the silent but efficient missionaries of the Church on land and sea, in mine and camp.

The necessity of having Standard Editions of the Bible and of the Prayer Book had long been felt by this Society, and its need urged upon the General Convention. The first determined action in this matter appears to have been in 1843. This is not the time nor the occasion to go into all the wearying complications that ensued, of the vast labors of that great scholar, Henry M. Mason, nor of the protracted conference between committees of the General Convention and of this Society; suffice it to say that the General Convention had selected as the Standard a book that no one could find, or discover any trace of its ever having been published.

A fact not generally known is that the chaplain of Congress in 1782 was requested by a committee of that body to examine and report upon the first American Bible and its general accuracy.

With the actual commencement of the Civil War, the Society found a new field of operation in supplying the soldiers in camps, forts, and garrisons with Bibles and Prayer Books. Many troops passed through the city of New York and were quartered in the barracks in City Hall Park. To them a small copy of the Prayer Book which could be carried conveniently in the knapsack was a welcome gift. Many small New Testaments were also distributed. To the soldiers in the field there were sent many hundreds of volumes, which were received gratefully and read eagerly.

In 1863 the first edition of the Prayer Book in Spanish was issued.

In 1874 a fresh version of the German Prayer Book was projected.

On October 5, 1876, the present valued secretary, Edwin S. Gorham, was elected secretary, and from January 8, 1878, to this date all the minutes are in his handwriting.

In 1878 the whole of the Prayer Book was published in the Dakota tongue, being the first instance of the publication in this country of the whole Prayer Book in an Indian dialect.

From this time on the bark of the Society sailed in more prosperous seas, and that principally owing to the legacies it had received.

In 1890 an appropriation was made towards printing the Prayer Book in Japanese.

At the General Convention of 1892 the Prayer Book revision was at last complete and our present Book set forth as the Standard.

In addition to the versions already mentioned, the Society has issued a Psalter for the Blind in New York points.

A grant was made toward printing and binding an edition of 1,500 copies of the Prayer Book from the plates of the American Church Missionary Society in Portuguese, for use of the Church in Brazil.

In 1894 the Committee on Versions reported the Order for Evening Prayer in Swedish was nearly ready. In May, 1896, Professor Egleston showed the Board of Managers a copy of the Prayer Book in Japanese. In January, 1897, the Society received a request from Bishop Graves of China for assistance toward defraying the cost of the Prayer Book in Chinese, and the Society immediately responded by a liberal appropriation. In 1900 a further grant of money was sent to the Bishop of Tokyo. The report of 1904 stated that the German Prayer Book had at last been issued. In February, 1905, the Society lost by death Mr. James Pott, who had so long and faithfully served it, and the offices of treasurer and agent were by action of the board separated, and Mr. Richard M. Pott was appointed agent and Mr. McLean Nash treasurer. The Spanish Prayer Book was issued in 1905, having been completely revised and brought into conformity with the new Standard Prayer Book.

The Board of Managers, headed by the sexton of Trinity Church, went in procession to the sanctuary rail and remained there during the singing of the suberb setting of the *Te Deum* composed by C. Villiers Stanford in B flat. Concluding prayers sung by the Rev. Dr. Manning, rector of Trinity Parish, and the giving of the benediction by Bishop Brewster of Connecticut brought the grand service to an end. The recessional hymn was, "O Worship the King, All Glorious Above."

One who has attended all the great festival services in old Trinity in the last quarter century unqualifiedly pronounced this to have been the grandest and most stately of them. The painstaking and faithful secretary of the society, Mr. Edwin S. Gorham, the preacher and historian, and Dean Van Amringe of Columbia, who served as the committee of arrangements, received congratulations on all sides for their ample and successful labors.

THANKS OF THE SOCIETY EXPRESSED.

A letter of thanks from Secretary Gorham to those who so ably contributed to the success of the occasion follows:

This Society desires to express, without a moment's delay, its warm thanks to all who contributed toward making its centennial service so glorious and triumphant a success.

They feel they are especially indebted to the rector of Trinity parish for generously placing at their disposal the resources of Trinity Church; to Victor Baier and the choir for rendering the music so faultlessly; to the Rev. Dr. Lowndes for compiling the Order of Service and for his noble and inspiring address; to the reverend clergy of the Holy Orthodox Churches who showed their fraternal good will by their presence, and especially to the Rt. Rev. Bishop Raphael, who rose from a sick-bed to keep his promise; to the Rt. Rev. the Bishop of Connecticut, for his courteous consideration of the wishes of the Society, and for his admirable Word of Greeting to the vast assemblage.

The Society beg to tender their thanks to the reverend two hundred and twenty clergy who came, most of them from a distance and many at inconvenience to themselves, to join in this solemn act of thanksgiving, and it was a special source of gratification to see in the congregation representatives from the army, the navy, and the great historical societies.

EDWIN S. GORHAM,
Secretary.

April 17, 1909.

HOW EASTER DAY WAS OBSERVED IN CHICAGO

Crowded Churches and Very Large Offerings the Rule Throughout the Diocese

DEATH OF WILLIAM FITZHUGH WHITEHOUSE

Remodelling of the Cathedral Halted by His Sudden Demise in France

OTHER NEWS OF CHICAGO

The Living Church News Bureau
Chicago, April 20, 1909

IN every way Easter Day in Chicago and suburban towns seems to have been the happiest for many years. First, the weather was almost perfect, being clear and balmy; second there seemed to be a strong desire on the part of many people to attend divine service on that day, for the churches were crowded everywhere; and third, a spirit of generosity toward God and His Church seemed to prevail to a rather unusual extent. It is quite the common thing each year to read that the Easter offering of this large parish, or that, was the "largest in its history"; but this year even the small ones came in for their share, and almost universally reported like conditions with the large congregations. It would be impossible to give anything like an exhaustive list of the Communions made—which is really the most important statistic to be recorded—and the amount of the offerings given. A few, however, will give some idea of the attendance and amounts, and are interesting so far as they go.

At the Cathedral the congregations literally packed the building and chapel, and many were turned away. As this was the formal re-opening of the newly renovated and re-decorated Cathedral, this was to be expected. The Bishop preached in the morning and the Dean in the evening. In the introduction to his sermon the Bishop read several extracts from a book written by the late William Fitzhugh Whitehouse, the donor of the improvements, on "Immortality," and spoke with much feeling, of his deep scholarship, his great faith and devotion to God, and of his generosity to His cause. He announced, with many expressions of sorrow, the sudden death of Mr. Whitehouse in France on Good Friday. There was a good percentage of Communions made, and the offering amounted to over $1,500, this not including any of the Whitehouse gifts.

St. Luke's, Evanston (the Rev. George Craig Stewart, rector), had a banner day. Notwithstanding the thousands of dollars received during the month preceding Easter—in all $29,000 in pledges and cash—the congregation came forward with $15,250 more as its Easter offering; $12,000 of this was from Mr. G. G. Wilcox, for a memorial chapel. The Communions made were 475. On Wednesday in Holy Week seventy-three were presented for confirmation.

At St. Paul's-by-the Lake (the Rev. Richard Rowley, rector), 197 Communions, the largest in the history of the parish, were made, and the handsome offering of $2,200 was received.

At Trinity (the Rev. ZeB. Phillips, rector), there were 450 Communions, nearly all at the early services, and the offering was over $6,500. The music was unusually elaborate and beautiful.

At St. James' (the Rev. James O. Stone, D.D., rector), 500 Communions were made, and the offering was $2,100. The day was marked with two gifts: a silver private Communion service in memory of Mr. and Mrs. Thomas B. Dyer; and a super frontal of rich and beautiful material and in most exquisite workmanship, from Miss Mary Alden.

At the Epiphany (the Rev. L. P. Donald, D.D., rector), the Communions numbered 628, and the offerings amounted to $2,800.

At Grace (the Rev. W. O. Waters, rector), the Communions were 600 and the offering $5,000.

At Berwyn, the Church of St. Michael and All Angels (the Rev. Charles E. Taylor, rector), 87 per cent. of the communicants made their Communions, all at the early services. The offering was $415. There were also some beautiful memorial gifts, including six large mahogany mortuary candlesticks, a paschal candle, and a pulpit Bible.

St. Thomas' Church (the Rev. J. B. Massiah, priest-in charge), had a very happy day, the church being crowded at all the services. Over 275 made their Communions. The offering amounted to $502. In the afternoon the Rev. Mr. Massiah preached to Knights Templar at the opening of their new hall in the vicinity of St. Thomas' Church.

SUDDEN DEATH OF MR. WILLIAM F. WHITEHOUSE.

It was with great sorrow that a cablegram was received by the Dean of the Cathedral, Good Friday, announcing the sudden death in France of Mr. William Fitzhugh Whitehouse, eldest son of the late Bishop Whitehouse, second Bishop of Illinois, at the age of sixty-two years. So far as known prior to the receipt of the cablegram, he was in excellent health, a long letter having been received from him the week previous, addressed from Egypt, to be read at the "Old Home Week" reunion at the Cathedral, in which he was deeply interested. Mr. Whitehouse was largely the donor of the recent extensive improvements on the Cathedral, and had under consideration many extensive changes, his brother, a skilful architect, having plans under way looking to the building of an English close and the remodeling of the exterior of the buildings surrounding the Cathedral. These, of course, are halted by the death of Mr. Whitehouse, but it is hoped will be carried out later by other members of the family.

Mr. Whitehouse has spent much of the time the last few years travelling, and in visiting his children in England. He was a graduate of Columbia University. He is survived by a widow, two married daughters, the Hon. Mrs. Charles Coventry of England and Baroness Ramsay of Russia, and by four sons, Sheldon, Secretary to Ambassador Reid in London; William F., Jr., prominent in amateur aeronautic circles and a Brooklyn banker; and Henry and Norman of New York, both bankers.

The "Old Home Week" plans were immediately cancelled on receipt of the sad news. The body of Mr. Whitehouse was laid to rest in England, on Tuesday of Easter week. On that morning a requiem was said at the Cathedral. Later a memorial service will be held, announcements of which will be made later.

MINOR ITEMS OF INTEREST.

The last meeting of the season by the Round Table was held in the Church club rooms on Thursday last. There was no paper, as the committee was disappointed in the speaker at the last moment. The sessions are to be revived in the fall. At no time since the days of the beloved Dr. Locke have the meetings been so well attended and so interesting as during the past year.

Nearly all of the parishes held their annual parish meetings on Easter Monday evening, generally preceded by a parish supper. Many reports have been received of the various elections, but as no changes have been made so far as could be learned, the names are not published in this letter.

The chapel at Waterman Hall (the Rev. B. F. Fleetwood, D.D., rector), has been handsomely redecorated by gifts from the alumnae association. This association has been holding monthly luncheons and reunions at Field's lunch room the second Tuesday in each month, which have been very happy occasions, and as will be seen, prolific of much good. In the school there has been a strong spirit of self denial for the Church, the amount contributed for charity and missions amounting to $371.14.

An ample supply of holy oil was blessed at the Cathedral on Maundy Thursday, by Bishop Anderson, and may be had on application to the Dean.

RENMUS.

ST. PAUL'S CHAPEL, TRINITY PARISH, NEW YORK.

[*Continued from Page* 840.]

College, Tokyo, Japan; George Wharton Pepper, Esq., Professor in the Law School, University of Pennsylvania; and the Rev. Dr. E. M. Stires, rector of the parish (who will preside), are announced as the speakers for this occasion.

GENERAL AND PERSONAL NOTES.

The Sons of St. George in this city will attend Church service on April 25th, the Sunday following St. George's Day, in the Church of St. John the Evangelist, 224 Waverly Place, Manhattan. The Rt. Rev. Dr. Courtney, rector of St. James' Church, will preach, and the service begins at 8 P. M.

The Rt. Rev. Dr. Sessums, Bishop of Louisiana, has sent a message announcing his determination to prolong his visit abroad, owing to the fact that his health has not been sufficiently restored.

The Rev. Dr. Beverly E. Warner of New Orleans was obliged to cancel his engagement to speak at St. Thomas' Church, New York, on April 25th, in order to preside at the diocesan convention.

PASTORAL LETTER OF THE BISHOP OF CUBA.

To be Read to All Congregations.

To the Faithful in Our Lord Jesus Christ: Greeting.

CHRISTIANITY is occupying an unique position in this generation. The minds of many, particularly those who study methods of reconciliation, are much given in these days to studying the great question of Christian unity. There has been much progress along this line of late. Christian organizations are drawing nearer together. They are thinking more alike; each is adapting from the others what it considers best in methods of work and habits of worship; more charity in seeking out the good in each organization is the keynote of the day and generation, albeit there be still a few who contend over the shibboleths of a past day. Christian people have gone far along the paths which are gradually tending to come together into one broad highway. Consciously, some realize the tendency of the paths which they are now treading; unconsciously others are following these paths with blind faith in the leading power of their organizations; but it requires not the eye of a seer to discover that the paths have been but mere detours. That none may be frightened and turned back, that none may take it upon themselves to divert their course and enter upon paths which go off again into the wilderness of Confusion, great care must be taken that, neither by word nor by action, trepidation be brought into the minds of the timid or over-cautious. Naught is to be accomplished by crimination or recrimination; but much is to be accomplished by charity and commendation. A grave responsibility, therefore, rests upon each Christian organization in all parts of the world, that it be not the cause of preventing all the organizations from once more reuniting upon the main highway.

Our own Church in this island occupies a position in which she may aid this great movement toward reunion, or she may become a cause of contention, and the object of attack on the part of the Roman Catholic and Protestant. The time seems ripe, therefore, in which to reaffirm the position of our Church at large, and our own peculiar position in this island.

Let it be remembered that our Church in the United States was the first to take any official action looking to the reunion of Christendom, and that this action was afterward reaffirmed by all the Bishops of the Anglican communion, which assembled at Lambeth in the year 1887. We have never drawn back from nor rescinded that action. That there has been no general official response does not mean that it has been without effect upon other Christian organizations; nor does it mean that we have been released from its terms. It therefore becomes the duty of every member of our Church, be he minister or layman, to do all in his power to bring about the great result for which our Lord prayed, and in this reunion we are to recognize Protestant, Greek, and Roman methods of thought; it is union of all for which we are to pray and work. Let us therefore not endeavor to proselyte or to draw off those who may be living conscientiously as members of the different Christian organizations; but let us not hesitate to preach the Gospel of Jesus Christ to all who may come within our reach. Let us teach Christianity as our Church has received it, without rancor or controversy, remembering always that our Master, "when He was reviled, reviled not again."

Let us use the power of prayer more persistently and regularly, and that we may realize this, I suggest that during the period of the Great Forty Days, from Easter to the Ascension, when our Lord remained on earth teaching the things pertaining to the Kingdom of Heaven, the prayer for Christian Unity, as found in our Prayer Book, be used at all the services of the Church.

Praying that the Great Head of the Church will abundantly bless your efforts for Christian concord,

Affectionately your Friend and Bishop,

Albion W. Knight.

"THE PROTESTANT MINISTER'S CONFESSIONAL."

UNDER the above title, a leading article in the *Christian Century* (Christian denomination) contains so much useful thought that it is here reprinted in considerable part. It lacks, of course, the Churchly point of view, according to which a priest, commissioned with the solemn words, "Whosesoever sins thou dost forgive they are forgiven," is expected to put into operation the "power and commandment" "to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins." But though the article knows nothing of priestly absolution, as would be inevitable from its source, it is full of human value and quite worthy of reproduction.

"Every minister is called upon at times to become a father confessor to some distressed soul. There are doubts which cry out for the comfort of assurance; there are sins which clamor for confession. There come times in the lives of men and women struggling toward truth and a holier life when nothing but the pouring forth of their inmost souls to some sympathetic listener can lighten the burden. To whom should they be able to intrust such sorrows, perplexities and sins, if not to the man of God who is their father in the faith, the shepherd and bishop of their souls? Thus, without any formal establishment of the confessional, but as the only means of bringing relief to men and women whose troubles are greater than they can bear, the minister finds himself now and then intrusted with the deep mysteries of other lives, the joys or sorrows which lie at the very foundation of their being. . . . .

"To what kind of a minister may all important confidence be intrusted? Certainly not to the frivolous sort, who could render no help. Nor the gossipy sort, who could not be trusted to keep to himself the secrets disclosed. Nor the pompous sort, who would only accept the confidence as a tribute to his own importance and merit. Nor the evil-minded sort, who would gratify his curiosity without affording help. One in trouble might almost as helpfully tell the first stranger met upon the street as a man of either of these varieties, or others that might be named.

"The only man who can be safely and wisely made the confidant and confessor of the sinful and the troubled is the man whose nature is a compound of humility, piety, wisdom, discretion, sympathy, and invincible secrecy. Where any of these qualities are lacking, there can be no assurance of good as the result of such confessions.

"No minister worthy of the name can ever listen to the broken words of confession without a deep and humbling sense of his own unworthiness, and a consciousness that only by the grace of God is he delivered from the necessity of making the same confession. Those who know most of the abysses of the human heart, and how hard a thing it is to shut the gates upon sin, learn to be very gentle with the erring, considering themselves lest they also be tempted.

"Above all things should the absolute secrecy of such disclosures as are made under these conditions be guarded as a man would guard his honor or his life. The minister who would reveal to another the confidences made known to him as a spiritual adviser and shepherd, betrays the most sacred trust committed to his keeping. Such a man is unworthy of the position he disgraces as a minister of the Gospel. . . . . The minister must understand that the confidences committed to his keeping are the result of his sacred office, and are not his to disclose. Great as have been the abuses of the confessional in the Roman Catholic Church, it is the rarest of events that a confession thus made is ever betrayed. The conscience of the priest is bound as with bands of steel not to reveal what is thus communicated. Protestantism has no occasion to create for itself a confessional. But when its ministers are called upon to hear the sins and troubles of their people, it is the first and most elemental of their duties to regard these disclosures as sacred beyond all hint of betrayal."

PEACE.

Through the long glories of the middle sky
The wide winds fly;
The affluence of golden light fades strange,
The strong earth quakes and slides,
Old mountain-sides
Crumble to dust and coast-lines sway and change:
There is no stable thing,
The great stars swing,
No part of earth hath peace, is rest to none;
But motionless and deep,
In dim gulfs sleep
The multitudes of waters that are one.
The surface waves shift high, but silently
Beneath them lies the vast unchanging sea.

L. Tucker.

What genuine blessing have you discovered and laid hold on in this latest misfortune of yours? asks the *Sunday School Times*. It makes no difference what the misfortune or affliction is, provided only it is not the disaster of deliberate sin; there is a blessing in it that God intends for your enrichment, and only yourself can defraud yourself of that gain. There is a rich asset that we may store up from every trouble: quickened sympathy for others in the same trouble; and the richest man in the world is the man of deepest and most freely expressed sympathies. How unfair we are to ourselves when we let trouble leave only its burden, instead of its uplift, in our lives!

Department of Social Welfare

Edited by Clinton Rogers Woodruff

"MAKE THE PARKS MORE THAN PRETTY GARDENS."

THIS is the good advice which the Pittsburgh *Leader* gives to the councils of that city apropos of the recent comments of the Pittsburgh Survey workers. It asks:

"What recreations are councils going to provide for the people of the city this summer? Are the parks to be, as heretofore, merely beautiful gardens for the enjoyment of the rich and those who own horses and automobiles? Or are they to be made what they should be, the city's playgrounds? Year after year this question is asked, but summer after summer passes and Pittsburgh maintains merely keep-off-the-grass parks. The summer is near at hand when the people will need the broad breathing space the parks might afford. Councils are considering appropriations, and now is the time to arrange to make the parks useful as well as ornamental.

"There are some fine landscapes out in the parks of magnificent distances. The driveways are splendid and the bridle paths are near perfection. There is also a race track, which affords entertainment for owners of horses. Splendid bridges have been erected. A great deal of work has been done, and the parks have been made beautiful. But the very park which should be the most popular breathing spot in the city is practically inaccessible. Schenley, with its broad acres, is a flower garden and a series of beautiful landscapes, through which run excellent driveways and bridle paths. It is a fine place for those who have their automobiles and horses, but how about the people who have to depend upon the street cars and shanks' mare?"

It is taking Pittsburgh a long time to awaken to the fact, as it is most other American cities, that parks should be something more than garden spots. They should furnish recreation, wholesome recreation, in abundance. "Schenley is a wonderfully big place and many of its broad acres are going to waste," the *Leader* maintains. "There is plenty of room out there for more baseball diamonds, tennis courts, and games of various kinds. Schenley park ought to be filled with family picnics every day during the summer. The smaller parks should also be opened up."

The Survey opportunely calls attention to the situation, and is strongly backed by the papers. They insist that parks should furnish fresh air and recreation for the great masses who delight in putting their feet upon the sod and getting a breath of pure air when the summer sun has made the closely settled districts like furnaces. This is not an original idea with the Pittsburgh Survey or the Pittsburgh *Leader,* but it needs to be stated and restated until it becomes the settled policy of every American community. The parks must be made breathing spots where the people can find rest and recreation.

A PROSPECT AND AN IMAGINED RETROSPECT.

Dr. McIlvaine, rector of Calvary Church, Pittsburgh, in his recent sermon on "The Call of the City," asked:

"Is it nothing to you that there are signs of the dawning of a better day; that though things are bad they are not as bad as they were; that the efforts of a few—a small minority of devoted men and women—in politics, in civic associations, in public and private charities, have done much for the betterment of social conditions; that through the efforts of the Bureau of Health, the Chamber of Commerce, the Civic Club, the Tuberculosis League, the Juvenile Court, Kingsley House, the Associated Charities, and many other noble agencies too numerous to mention, the worst tenements have been torn down, the worst sanitary arrangements improved, four-fifths of the typhoid fever has ceased, the ravages of tuberculosis have been checked, the cloud of smoke and grime that hangs over our city is thinning out, public spirit is awakening, a sense of social responsibility is spreading, our city authorities are doing more than ever before, and all this through the efforts of a few?"

With truth, he declared that what has been done by a few only shows what might be done if the few could become the many, if everyone were doing something; if everyone were interested and concerned for the welfare of the city; if everyone were asking, with St. Paul of old, What wilt thou have me do as a Christian citizen?

In the Middle Ages, as he forcibly pointed out, the Church preached a crusade for the recovery of the city of Jerusalem from the power of the infidel, a crusade which stirred all Europe to deeds of heroism and self-sacrifice. This order of service belongs to a vanished age. "The knights' bones are dust, and their good swords rust," but the spirit which animated the best of them must live on, seeking new and nobler expression. "A crusade to deliver the city from the powers that prey upon its life, from the wrongs and cruelties that oppress it, from the sin and shame that degrade it, that is the crusade to which we are all called in the diligent, conscientious discharge of our civic duties, until the city becomes indeed a City of God, wherein dwelleth righteousness."

Dr. McIlvaine gives the prospect. William Hard, in *Everybody's,* has endeavored to project himself into the year 1958, and gives us an insight into what the people of that time will think of the present, at least so far as one phase of the situation is concerned. Here is his imagined retrospect:

"In the year 1908 (it seems almost incredible), there was not a single day-nursery in Fall River. Though several thousand married women were, even then, employed in the mills and in the mercantile establishments of the town, their children remained at home, more or less neglected.

"It finally occurred to the local trade-unions that some better method of looking after the children might be devised.

"Accordingly they organized, on their own initiative, a coöperative day-nursery, to which factory women are able to send their children for a no larger fee than they had previously paid, in their own homes, to the old women of the neighborhood who used to come in and look after the children most imperfectly, and most unscientifically.

"Meanwhile the work-day in the mills had been shortened to seven and a half hours, and the excessive heat, dust, and moisture which had formerly characterized most mill work had been greatly modified. This change made it possible for married women to work without injury, in the mills, although, for a while, they were forbidden by law to work for more than a half-day at a time.

"The first day-nursery of Fall River, established through trade-union influence, was followed by many others, some maintained under the guidance of the manufacturers, and some owned by the municipality. The origin of these nurseries, curiously enough, was soon forgotten, and women of all classes began sending their children to them for periods varying from two to ten hours a day. The individual home was supplemented by the social home.

"And it must be said, it was usually a better home. Co-operatively, people could afford more light, more air, better food, and better nurses than they had been able to afford individually.

"The day-nursery has, like the public school, become an institution for the children of the whole people. It fills in the gap between the home and the school; and with its scientific food for extremely young children, and its clever games for somewhat older children, it does what most homes could never have done. It acts as a center of new and constantly improved ideas for both physical and mental education.

"Its origin, however, can clearly be traced to the factory woman. The problem of infant mortality had become so serious that it had to be solved, and it *was* solved. The coöperative nursery, which means coöperative parentage, supplemented and saved individual parentage.

"As a historic generalization, it may be said that the latter half of the nineteenth century saw the establishment of the principle that the work of the women outside the home must be regulated by law, while the first half of the twentieth century saw, as a corollary, the establishment of the principle that the home itself must be socially developed and expanded."

Joseph Fels of Philadelphia and London has offered to contribute $25,000 a year for five years for the promotion of land-value taxation, provided an equal sum shall be raised in the United States for the same purpose.

In the list of those who have been invited to coöperate in this movement are the following prominent Churchmen: Right Rev. William N. McVickar, Bishop of Rhode Island; George Foster Peabody, Lawson Purdy, New York; Right Rev. Charles D. Williams, Bishop of Michigan; Judge Samuel Seabury of New York; Professor J. H. Dillard of New Orleans.

Social Service by private hospitals and by anti-tuberculosis and relief societies, in the opinion of Dr. Allen of the Bureau of Municipal Research, can never catch up with the anti-social service of any municipal government that tolerates an inadequate health policy, or inefficient health, street cleaning, housing, and administration. The inefficient administration of American cities is every year doing more injury to home, character, and industry than does alcohol, the social evil, or gambling. Improper methods of making city budgets produce more inequalities of character, health, and opportunity in a year than churches, schools, and philanthropy together will remove in a decade, unless directly related to government agencies. Private social service is most productive when it creates and strengthens public social service; when it aims to insure efficient government and to prevent inefficient government from needlessly burdening philanthropist and taxpayer and from obstructing education and religion.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*

BY THE REV. ELMER E. LOFSTROM

HIS PARABLE OF THE PHARISEE AND THE PUBLICAN.

FOR THE THIRD SUNDAY AFTER EASTER.

Catechism: XIX. and XX. Requirements, Infant Baptism.
Text: Phil. 4:6. Scripture: St. Luke 18:9-14.

THE time when this parable was spoken has some significance. It was just as our Lord was beginning His last journey to Jerusalem (St. Luke 17:11). It was just at the time when Jews were everywhere making their way towards the Holy City for the keeping of the Passover. They were all going up to the Temple to pray. The parable was a timely one when spoken.

There was another reason why He gave the parable. His hearers, we are plainly told, had the faults against which the parable is aimed. It was spoken to men who were satisfied with the righteousness which they had themselves attained, but who held the righteousness of others in contempt. They thought themselves better than others.

Why did Jesus take a Pharisee and a publican as the representatives of the false and the true worshipper? Ask this question of your class. It was not because His hearers were Pharisees, for most of the Pharisees were in Jerusalem. The reason is a simple one: The Pharisees had the best reputation for righteousness. If any of His hearers had been asked to name the kind of a man who would be more likely than another to be accepted at his worship, they would undoubtedly have named the Pharisee. The publican, on the other hand, was the most despised of men. He was put in the same class with sinners. It would not have occured to a Jew that it was possible for a publican to go home from the Temple justified. When Jesus shows that self-content and pride condemn even a Pharisee, He has made it plain to His hearers that these are very deadly vices. The power of humility and earnestness is likewise shown by the fact that they cause the prayer even of a publican to be accepted.

The parable then brings before us faults which are deadly and which assail the best of men. While His hearers were in danger of "the leaven of the Pharisees, which is hypocrisy," the danger has never ceased to assail men. The parable has therefore a practical application still. It brings out clearly the difference between true and false prayer.

The story first makes plain the fact that the act of worship alone is not enough. Both men were in the same holy place. Both went through the form of praying. But it was the spirit of the prayer in either case which decided its value. Not the words, but the heart back of the words, is important. Pride stops up the channels through which God's grace would flow. He who is self contented will never go to the trouble necessary to secure forgiveness.

The words put into the mouth of the Pharisee reveal his hypocrisy. It is not a prayer at all. He asks nothing—for he knows no need. His words further reveal the source of his self content. He has compared himself only with others, and that in a superficial manner. No one can judge of his worthiness or unworthiness by comparing himself with other sinful people. There is but One who can stand as the measure of holiness, and that is God Himself. He has revealed Himself in Christ. The measure of the stature of the fulness of Christ is the only measure ever made of the perfect man. The man who measures his height by that measure has no room for satisfaction.

The Pharisee made another mistake: He thought only of the good things he had done. He conveniently forgot the evil things he had done and the good things he had left undone. (See St. Matt. 23:14, 23.) Looking for the faults of others, he became blind to his own. Because he was not the slave of the same habits which bound them, he thought himself free.

The parable shows that there is no virtue in fasting and tithing *alone*. With them must go the weightier matters of mercy, judgment, and truth. Fasting and tithing are not condemned. They are duties which should be done, but not at the expense of the other things. Ask some questions about sins of omission. There is no better cure for self-content than the thought of the things which we have left undone.

The prayer of the publican was effective because it was true prayer. The publican is commended because he humbled himself. We know that in the kingdom of God, the way to greatness is the way of humility and service (v. 14, and St. Matt. 20:26-28).

The publican was humble. His humble attitude was the outward expression of the sense of unworthiness which he felt in his heart. He was in earnest in his prayer. He was sincere. He was conscious of his own unworthiness. He made no claim for reward due him. He remembered his sins, and he trusted only in God's mercy.

Notice how the Church teaches us to pray true prayers. We are instructed to assume the humblest of attitudes, that we may be helped to feel humble. The words of the prayers of the Prayer Book are designed to bring constantly to our minds our own unworthiness. We are always taught to plead, not our own worthiness, but the merits and mercies of Jesus Christ, with whom we have been joined.

The prayer of the publican shows that he realized that in sinning he had wronged God. When he asked for mercy, he admitted that strict justice would undo him. Sin is something more than poor policy. The man who is honest because he thinks that it is the best policy and for that reason alone, is not a religious man. We must learn to realize that sin wrongs God who loves us. We must know that sin is a betrayal of His trust. There is a personal wrong in sin. The Holy Spirit of God is grieved. We need mercy and forgiveness.

There is a final lesson to be drawn from the fact that this unworthy publican still went to God's house to ask forgiveness, and received it. If the prayer of the Pharisee proved that there is no virtue in empty observance of the ordinances, this prayer, made in God's house, shows the power of true prayer made in the place where He has set His name. The worst of men have a place there if they come in the true spirit.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

HOLY SCRIPTURE AND MODERN SCIENCE.

To the Editor of The Living Church:

BOTH clergy and laity are indebted to THE LIVING CHURCH for its admirable editorial, "Belief in the Scriptures," in its issue of March 6th. The arguments were clear and convincing; but as truly as the editorial was timely, so was it too temperate.

In the writer's judgment, the occasion demanded stronger statements and a more positive position; and as he has waited until now, in vain, for some one better equipped than himself to make such statements and to take such position, he feels compelled to do so himself. It does seem deplorable that such a cause for controversy should have arisen in Lent; but it seems to have been God's will that it should be so; and that the distressing declaration of our reverend and dear brother, George B. Johnson, should synchronize with the pessimistic utterances, through the public press, of that gifted and erudite agnostic, Professor Goldwin Smith, who seems to be obsessed by the question quoted by the Psalmist, "Who will show us any good"; and also, with the splendid work at Cambridge, Eng., of Father Waggett, saint and scientist, priest and philosopher. The mildest accusation the writer makes against our dear brother is that he is both inconsistent and unreasonable; for his indiscriminate insinuation, that the scriptures of the Old Testament are substantially untrue, is in substance the preposterous proposition that, for nineteen hundred years, the Church, the pillar and ground of the truth, *has been sustaining and teaching that which is substantially untrue:* and directly discredits our Blessed Lord, the writers of the New Testament, and the Church itself, as teachers of truth; for all three accepted and taught the scriptures of the Old Testament as *substantially true*; so, that, to many of us, his attitude towards the Sacred Scriptures is a psychical phenomenon as astonishing as any reported by the S. P. R. I challenge him, or any one, to show me a single in-

stance where a positive statement of the scriptures of the Old Testament has been definitely discredited by science or by criticism. The battle for the credibility of Genesis was fought and won in the latter half of the nineteenth century. Some of us lived at the time when the giants of agnosticism were alive and aggressive, and well remember how, like Goliaths, they challenged and assaulted the word of God, particularly Genesis and its histories of the creation and of the deluge; we also remember with the greatest thankfulness and satisfaction how, like Goliath of Gath, each one of those Goliaths of materialistic skepticism met his David. The most combative of them all was the late Professor Huxley, who made an elaborate and brilliant attack upon the account of the creation; he was driven by his opponents to appeal to Dr. J. D. Dana of Yale, the greatest geologist then living. Dr. Dana's reply was printed in the *Popular Science Monthly,* and was to the effect that there is no disagreement between Genesis and geology; and that it would be impossible to write as brief an account from the teachings of science that would be more accurate. Not utterly discouraged by the failure of his attack upon the description of creation in Genesis, Professor Huxley challenged the history of the deluge, in the same book.

His challenge was accepted by the late Duke of Argyle, a natural scientist and philosopher of the first order, from whom even Darwin deigned to learn, who overwhelmed Professor Huxley with such an array of arguments and facts, presented with a most delicious irony, that made his article, published in the current number of the *Contemporary Review,* one of the most perfect pieces of controversial composition in our language. In A. D. 1900 Dr. Frederick G. Wright, author of *The Ice Age in North America* and of *Man and the Glacial Period,* professor of the "Harmony of Science and Revelation" in Oberlin College, went to Asia to study the geology of the lands likely to have been involved in the deluge. He found the record of the Flood written as plainly upon the surface of Asia as the record of the Ice Age is written upon the continent of North America. He gave the result of his investigation in an article published in *McClure's Magazine,* June A. D. 1901. One of the master minds of the nineteenth century, if not its master mind, was the Hon. William E. Gladstone, who possessed a mental equipment of judicial faculty, knowledge of the laws of evidence, general learning, and experience such as no human being before or since ever acquired. This master mind accepted and defended the scriptures of the Old Testament as substantially true, and presented his reasons, arguments, and opinions upon the subject in the well known book, the title of which seems almost "inspired," *The Impregnable Rock of Holy Scripture.*

It is quite too late, in time, for it to be at all probable that either natural science or destructive criticism will discover anything that could definitely discredit the scriptures of the Old Testament; a conclusion which is well warranted by the conditions existing in the world of natural science to-day; and also by the facts presented by Dr. Orr in his great work, *The Problem of the Old Testament.*

We may be very certain that the adversary is behind all doubts about, and denials of, the substantial truth of the Old Testament Scriptures, as surely as the malignant Mephisto was behind Faust in his duel with Valentine: and this fact is one of the reasons why the Church, the pillar and ground of the truth, teaches us to pray to be delivered from the deceits, crafts, and assaults of the devil, among the most dangerous and subtle of which is the temptation to hold in contempt God's holy Word and Commandments.

It would be profitable to us all, doubtless, to remember the experience and example of our Blessed Lord after His forty days of temptation in the wilderness; that He found what "is written" adequate for any assault of the adversary; and we, if we follow His example, will be able to say with the psalmist: "Thy word is tried to the uttermost, and Thy servant loveth it."

St. Paul's Rectory, Alton, Ill. H. M. CHITTENDEN.

THE HISTORIC PRIESTHOOD.

To the Editor of The Living Church:

YOUR statement some time ago, that this should have been named among the reunion essentials, is now generally admitted among all instructed Anglicans, but still two indisputable facts seem to have been overlooked. One is, that of all those ministering in other bodies, not one claims such priesthood. A Presbyterian pastor did, indeed, in the past claim it, and he, it is understood, afterwards came into the Church. The other is that a majority, probably nearly all of them, would gladly receive it provided that adequate support could be assured them during their candidacy; in fact many of them are at heart Churchmen (to the extent of holding to the Church idea at least), retaining their denominational connections mainly to educate their associates up to the proper conception of Church union. This really accounts for the present day movement among them for union, particularly in the natural, though unlooked for corollary—its development of a Catholic side as thus voiced by a prominent Presbyterian minister, Dr. McKittrick, lately: "There should be union with the Church of Rome and with every other Church in Christendom."

It is needless then to produce a "Thus saith the Lord" for the priesthood under the Gospel dispensation, the voice of the whole Catholic body as to its need being sufficient; but still the prediction of taking to themselves priests and Levites should not be forgotten. Some of it is believed, will emphasize the broad as well as the Catholic and the Evangelical argument of a priesthood of some kind in other systems as borne out in the interesting study of Comparative Religions, of which the late Bishop of Massachusetts, Dr. Brooks, was ever an outspoken advocate.

While it is not material at present to enter into a consideration of the status of those ministering in other relations, there is much food for thought in this utterance by the Bishop of Fond du Lac: "We admit their claim to be preachers or evangelists, but they do not admit our claim to be priests." They have not been unmindful, however, of Rome's position as to our orders, and have urged this in the past in controversy as to our claims. In this light nothing can be more deplorable than the course as to the Polish memorial, as one simple act of joint episcopal consecration would have tended for all to "make assurance doubly sure." T. A. WATERMAN.

TO AND FROM ROME.

To the Editor of The Living Church:

AS you have revived the subject of secessions (perhaps obsessions would be a better word) to and acquisitions from Rome, the following story seems appropriate. It was told me by a well-known priest of this diocese, now retired from active work.

This priest sat, on a railway train, beside a priest of the Roman obedience. Something like this dialogue took place:

Roman Catholic: "How long have you been in your parish?"

Anglican Catholic: "About thirty years."

R. C.: "During that time, I suppose that some of your people have come over to us."

A. C.: "A few."

R. C.: "Do you know how many?"

A. C.: "I know exactly how many."

R. C.: "Do you mind telling the number?"

A. C.: "Not at all. There were two of them, and two good Anglicans were spoiled to make two poor Romans. Neither goes to church now."

R. C.: "That's too bad. And in those thirty years have any of our people gone to you?"

A. C.: "Yes. I have received several into my parish."

R. C.: "May I ask how many?"

A. C.: "At present there are about forty on my communicant list."

R. C. didn't seem to care to continue the conversation.

Poughkeepsie, N. Y., April 16, 1909. AUGUSTUS DAVIES.

April 16, 1909.

A REQUEST FROM THE SECRETARY OF THE A. P. U. C.

To the Editor of The Living Church:

WILL you accord me a little space in your paper to say that I have lately been requested to act as diocesan secretary of the Association for the Promotion of the Unity of Christendom, and that as the names of associates in this diocese (Long Island), seem to be unobtainable, I shall be very glad if names and addresses may be sent to me that I may arrange a reliable list? And I shall be especially glad if priests will communicate with me, that we may consult concerning intercessions, meetings, etc.

May I add that the association is guided by Mr. Athelstan Riley, as master, and his London committee, and that the only

obligation laid upon the ordinary associates is to offer daily the well-known short orison for unity.

Very faithfully yours,
John H. W. Fortescue-Cole.

HEBREWS 8:3.

To the Editor of The Living Church:

In regard to the force of the perfect subjunctive in the second half of this sentence, surely the explanation of Father Tyson is correct. Does not the same hold true of chapter 10, verses 11 and 12, where again προσφέρων is contrasted with προσενέγκας? The section that comes between is a long explanatory parenthesis on the meaning of sacrifice. The perfect tense, being the tense of completed action, gives a tone of finality. This might be brought out by translating: "Every high priest is charged with the (continual) offering of gifts and sacrifices: whence it is necessary that this one (*i.e.*, the Immortal Priest) should have something to offer once for all." In 10:11, 12 the adverbs are not implied but expressed. In either case the reference is to the One Oblation. Very truly yours,

Henry, Ill., Easter Even, 1909. R. Barrington Nevitt.

[The discussion of this subject is now closed.—Editor L. C.]

"THE HYMNOLOGY OF EASTER."

To the Editor of The Living Church:

May I call attention to a few inaccuracies in one paragraph of the article entitled "The Hymnology of Easter," in your issue of April 10th?

"Bishop Charles Wordsworth of Lincoln, and at one time Dean of Westminster, has left us an inspiring Easter hymn:

"'Alleluia! Sing to Jesus!
His the sceptre, His the throne!'"

Bishop Charles Wordsworth was not Bishop of Lincoln, but of St. Andrews; his brother, Christopher, was Bishop of Lincoln; but neither of the brothers had been Dean of Westminster. Neither of them wrote the hymn, "Alleluia, Sing to Jesus." It was written by W. Chatterton Dix, and in his *Altar Songs* is assigned not to Easter, but to Ascension Day.

Burlington, Vt., April 13, 1909. George B. Johnson.

BISHOPS ELECTED FOR MOOSONEE AND ATHABASCA, CANADA.

At the meeting of the House of Bishops for the Province, in Winnipeg, on April 15th, the Rev. John George Anderson, for the past sixteen years incumbent of the parish of St. Peter's, was elected Bishop of Moosonee.

Bishop Holmes, who recently resigned the See of Moosonee, was elected to the Bishopric of Athabasca. He had formerly spent many years at work in his new diocese.

There was a good attendance both of the House of Bishops and of the Standing Committee of the House of Delegates.

CHURCH PAPERS.

The *North Dakota Sheaf* says: We have no reason to complain of a lack of readers among the Church people of North Dakota. There are few homes in which we are not to be found. So it may be said that *one* Church paper at least visits practically all the Church folk of North Dakota. But we cannot help wondering in how many homes one of the weekly Church journals may be found. The editor has been experimenting this Lent by trying to supply the Cathedral congregation, Sunday by Sunday, with one of the weekly Church journals, and it has led to some surprising revelations. It would scarcely be believed how few are the homes where such a paper is taken, and how ignorant of Church news and Church teaching many of our people consequently are. If the same average holds throughout the state there certainly should be a campaign in behalf of Church journalism. Homes which are supplied with every other variety of literature are surprisingly lacking in religious periodicals. By all means take and read the *Sheaf*—we wish everyone to do that, of course. But why not also apply some portion of the money you expend on periodicals in securing weekly information upon the larger work and life of the General Church?

The stronger our faith, the greater will be our happiness and safety, so that we can cheerfully do and suffer what God imposes upon us, and this because we know that He is merciful and full of love toward us.

THE PROGRESS OF WOMAN IN CHINA.

The following is an extract from a letter written by a missionary at Shasi, China:

You are of course interested in all branches of the work, but there is one part of it that I wish to tell you about, and that is the girls' school. It has not been in a very flourishing condition for some time, due to the fact that our teacher is now blind, and as we could not procure the services of another as capable, the eldest daughter of the Chinese clergyman took it upon herself to teach. She had charge of the school for five months, when we were able to get another teacher. Under her charge are six scholars. You must remember that our church is in an out of the way place. Most of the Christians live quite a distance away, and they don't like to send their daughters so far, as they are in danger of being kidnapped, and they are too poor to have some one escort them to school. The children we have are all small, as when a girl gets to be about fifteen or sixteen she will not come out on the street, as she is likely to be insulted. Besides this, there is the same danger as with the small ones—kidnapping. About two weeks ago a man was stabbed for this offence. Two men were engaged in it. They took a girl to Hankow and sold her there to the keeper of an immoral resort, and as one of them received all the money and refused to divide it, the other one stabbed him. The conditions being as they are, most of the children come from houses that are near at hand.

This year we are going to have a teacher who has been in our school at Wuchang and we hope to have more students. What we need, in order that the school be put in a good condition, is a woman from home. Not only could she superintend the running of the school, but she could also be of invaluable assistance in the work among the women. A man cannot very well do this work; it lies entirely out of his province. There is not the freedom between the sexes that there is at home (I am speaking of Shasi). At Shanghai and other large ports, where the influence of foreigners has been exerted for many years, there is a growing tendency among the sexes to intermingle. With the extension of education, there is bound to be a change in their ideas concerning the relationship between them. In some churches the screen that separates the men from the women has been done away with, and at the commencement exercises at St. John's there is a degree of freedom which would have been impossible years ago.

With the spread of new ideas, the women will also have their share in the work of bringing China to the front and in line with other nations. At first, perhaps, it will be a silent influence, but none the less active. Not long ago a young woman whose husband had died took all that she had, and instead of returning to either her former home or that of her husband, stayed on at the place where her husband was employed as teacher, and with the money that she had, she opened a school for girls. As the boys whom we are educating are going to change the custom in regard to marriage, so also are the girls who have received their education with us and at other schools. The old custom, hoary with age, is of necessity bound to give place to the new. No longer will they be willing that this most important matter be settled by middlemen, who have no other interest than to make the contract. The boys are now demanding that their future wives have as good an education as themselves. This being the case, we are extremely anxious that a woman come to Shasi, as the school at Wuchang is full and cannot accommodate those whom we wish to send from here. This is a pressing need, and a glorious opportunity for some one at home. Conditions in China are altering; the New China is coming into existence. There is much work yet to be done among the women, and there is a crying need for women. I have stated these facts knowing that you are deeply interested in education, and I hope that you will be able to influence some one to consecrate their lives to the education of China's women.

Christianity, which has abolished slavery from all civilized lands, made the family "the sacred refuge of our race," tempered the despotism of autocrats, idealized popular governments, universalized education, and exalted the dignity of labor, the worth of the individual, the rights of children and the duty of woman; has been a form of peace power which it would take hours to expound and libraries to estimate. The song of "Peace on Earth" which the angels sang when its Founder was born has rolled with increasing volume down the ages, and despite militant theologies and false philosophies of history, has become the great chorus of humanity in which the din of arms has gradually grown less and less.—Dr. W. J. Hull, in the *Advocate of Peace*.

LITERARY

VOLUMES OF SERMONS.

It will no doubt be a delight and pleasure to every old St. Paul's boy to see in print the volume of *School Sermons*, by Henry Augustus Coit, D.D., LL.D., late rector of St. Paul's School, Concord, N. H. [New York: Moffat, Yard & Co.]. The old days with their experiences, the chapel services with their inspiration and help, must recur most vividly as these sermons are read and the message of their old master is recalled. No boy could have been subject to Dr. Coit's influence without being better and stronger. The general reader will also find much in these scholarly, earnest sermons. Dr. Coit covers much ground, and it is difficult to pick and choose among so much that is excellent; all of which goes to the building up of the honorable, Christian gentleman.

We have also a volume from the pen of another American presbyter, the Rev. J. Wilmer Gresham, bearing the title *The Beatitudes of Jesus*, and described as Vesper Addresses on the Octave of Blessedness: Given in Trinity Church, San Jose, Cal., and at the Church Divinity School, San Mateo. [San Jose, Cal.: Melvin & Murgotten, Inc.]. Mr. Gresham's volume comes to us with an appreciative introduction from Bishop Nichols. The lectures are more than devotional addresses, but could scarcely be called critical sermons. "The Octave of Blessedness," is a delightful series of addresses, expressed in exquisite language.

SOME RECENT PAMPHLETS.

A number of pamphlets received within recent weeks are of such general interest as to justify further notice than the brief statement that we are accustomed to give on receipt under the head "Books Received."

We have three historical leaflets, of which two by the Rev. J. C. Quinn, D.D., are entitled respectively *The Origin of the English Church* and *The English Church and Henry VIII.* These are in the main excellent, but require correction from the historical researches of recent years. More scholarly and more accurate, but equally readable, is a leaflet by the Rev. Arthur E. Whatham entitled *Henry VIII. and the Church of England*, which is published as the first in a series of the Laymen's League of Louisville, Ky., and which may be obtained from Theo. C. Snively, secretary of the Church Literature and Publicity Department of that league, whose address is 517 Paul Jones Bldg., Louisville, Ky. In this leaflet Mr. Whatham avoids extreme statement and does not base the claims of the Church of England upon historical points that can be called into question, as is so often done.

We have next a series of missionary pamphlets. Five of these bear the general title *Utah Information*. In interesting form and with many illustrations these tell the story of what work the Church is doing, and trying to do, within the state of Utah. The several pamphlets are entitled respectively *A General Statement, Rowland Hall, St. Mark's Hospital, Indians*, and *Mormonism*. We have a useful addition to the *Soldier and Servant Series* of the Church Missions Publishing Co., 211 State Street, Hartford, Conn., entitled *Notes on Church Work in Africa, Past and Present*. This pamphlet tells first of the ancient history of Christianity in Egypt, of its fall, and modern forces attempting to revive Christianity in the English portions of the Dark Continent. There are also chapters concerning social conditions in Africa. Issued for missionary use and containing a simplified night service, is a convenient little pamphlet entitled *A Bidding Service*, which is authorized by a number of Western Bishops and which may be obtained at 5 cents each of the Rev. W. H. Knowlton, St. James, Minn.

On phases of the ministry are two admirable pamphlets by the Bishop of Vermont entitled respectively *The Pastoral Ideals of a Bishop* and *The Kind of Men Wanted for the Ministry*. The former of these is published in England and appears to be an address given by the Bishop at the Lambeth Missionary Conference of last year. He states first the canonical requirements resting upon American Bishops, after which he makes useful suggestions as to details of a Bishop's pastoral work, which he has successfully put into practice in his own diocese. These suggestions include retreats and pre-Lenten conferences for the clergy, courses of sermons at more important places in the diocese during Lent, and certain rules which he has found useful as to parochial visits. Bishop Hall's second pamphlet is a striking appeal for the right kind of men to enter the ministry.

In regard to other phases of Church work we have a most useful paper by the Bishop of Newark entitled *The Responsibility of Churchwomen*, which is published as "Newark Church Papers" Number Three. It contains parts of an address given at a Quiet Day and is full of helpful suggestions of value in regard to women's work. A little booklet of twelve pages in the series of The Young Churchman Company entitled *The Church's Rules* consists of the more important Canons and Rubrics and other directions affecting the laity as found in the Prayer Book and the Canons of the American Church. This is sold at $2.00 per hundred, and is admirable for distribution in the parish.

Three new tracts on the subject of Confirmation add to the excellent literature that we already have on that subject. One entitled *Confirmation as the Fulfillment of Divine Promises*, by the Very Rev. Wm. A. Masker, Jr., Dean of Christ Cathedral, Salina, Kan., is added to the same series of the tracts of The Young Churchman Company mentioned in the foregoing paragraph and is sold at $1.00 per hundred. A pamphlet written by the Bishop of Chicago and published by Messrs. A. C. McClurg & Co. of that city, is entitled *Confirmation, or the Laying on of Hands*. In that pamphlet the Bishop treats of the subject from the standpoint of the present day and of Scripture and history, with a personal application and answers to objections. The pamphlet is such an one as could well be given to adult inquirers. Useful for the clergy in preparing Confirmation classes is *The Teaching of the Divine Liturgy*, by the Rev. C. Morton Sills, D.D., rector of Trinity Church, Geneva, N. Y. This is a pamphlet of 24 pages, published personally by the author.

Two more pamphlets have to do with the sick, one of which is a most excellent paper by the Bishop of Vermont, entitled *Pain and Suffering: Their Place in the World*, which will be useful not only for its constructive thought, but also in counteracting present day heresies on the subject. The substance of the pamphlet has been given in addresses to nurses and others. A small pocket-size pamphlet, containing an *Order of Service for the Sacred Rite of Unction*, is compiled by the Rev. A. R. Llwyd, Hot Springs, Ark., and is suggestive for the purpose. Price, 20 cents.

A most excellent vindication of the doctrine of the Virgin Birth is contained in a pamphlet-sermon, *The Proofs of the Virgin Birth of Our Lord Jesus Christ*, by the Rev. Cyrus Townsend Brady, LL.D., rector of St. George's Church, Kansas City. Dr. Brady considers the subject from the point of view of the evidence, which he proves to be very strong. Still stronger is the argument from the necessity of the Incarnation, which also he treats successfully. The sermon is published in accordance with a resolution of the Mid-winter Convocation of the Diocese of Kansas City.

MISCELLANEOUS.

The Wonderful Story of Life and Death, as Written in the Books of Nature and Revelation. By the Rev. Matthew G. Boyer, D.D. Philadelphia: Lutheran Publication Society. Price, $1.50.

Here is a book on Religion that is out of the usual run. The author, a Lutheran minister, presents in helpful form the great truths of our Lord's religion. He has added interest to his book by the excellent use he has made of the principles of modern science in illustrating the facts of Christian truth. He deals with human life on the earth and the coming of death, and the necessity for new life. This, of course, brings him to the fact of the Life of Christ given to us in regeneration. In a helpful manner he presents this life in the world—its nourishment, its obstacles, its development, its fruits, etc. The author believes that this life continues on after death, but contradicts the ancient teaching of the Church, and even of the Lutheran body, in saying, "There is no intermediate place"; he goes from the Church militant to the Church triumphant.

Confirmation, Authority, Confession. Three Sermons preached in Holy Trinity Church, Cambridge, by W. L. C. V. de Candole, M.A., Vicar. New York: Longmans, Green & Co.

These three sermons, preached by the vicar of Holy Trinity, Cambridge, do not seem to be remarkable in any way, except perhaps for their extremely moderate presentation of the subjects involved. He is undoubtedly what is called a "safe" Churchman, and he lets his moderation be known to all men in these sermons.

A Short Introduction to the Literature of the Old Testament. By the Rev. G. H. Box. New York: E. S. Gorham.

This is one of the Oxford Church Text Books and deals with what is called the Higher Criticism. The author seems to have reduced into a small compass a good deal of the opinions of the Higher Critics and to have stated their point of view in a fair-minded and clear way. Those interested in this subject will find this little volume a clear abstract of current opinions.

The Wisdom of the East Series—The Book of Filial Duty. By Ivan Chên, First Secretary to the Chinese Legation (England). Pp. 60. New York: E. P. Dutton & Co., 1908. Price, 40 cents net.

This little volume sums up in a remarkably clear manner the Chinese ideas on the duties of children, especially sons, to their parents. The *Hsiao Ching*, which is the original work on the subject, is certainly as old as the year 400 B. C., and was composed by an unknown pupil of Tsêng Tsa'n, the disciple of Confucius. The so-called "Twenty-four Examples," a work dating, in its present form, from about the seventeenth century A. D., helps to give vividness to the picture of the ideal Chinese family life. We can unreservedly commend the book to all students of Chinese customs.

"I SHALL BE SATISFIED!"

I shall be satisfied! The pain and sorrow
That cloud my life shall all have passed away;
For me at last shall dawn a brighter morrow,
Forgotten all the anguish of to-day.

I shall be satisfied! Oh, sinners weeping
O'er sin and sorrow, let no bitterness
Be mingled with your tears! In Jesus' keeping
Are all who turn to Him in their distress.

I shall be satisfied! Above earth's sadness
E'en now I hear the holy angels' song.
Again my thankful heart is filled with gladness,
I soon shall rest, the conflict is not long.

I shall be satisfied! Oh, blessed morning,
That dawns upon a world of pain and sin!
Look up, sad heart, thy light affliction scorning,
At last a "crown of life" thy love shall win.

Martha A. Kidder.

ST. PAUL AND GOETHE."

By Roland Ringwalt.

TWO of St. Paul's questions, the second immediately following the first, are: "What hast thou that thou didst not receive?" and, "Now, if thou didst receive *it*, why dost thou glory as if thou hadst not received *it?*" Once understood, these questions should never fade out of mind. They suggest humility, a recognition of the bounty of Providence, gratitude to those who have aided us, and a careful review of the circumstances which have taught us what we know or shown us how to use our knowledge. St. Paul had received the education of an intelligent Jew, and to this he had added the culture of a Roman citizen with a touch of Greek literature. His mind was receptive; he grasped what had come down to him through generations; he was not disobedient to the heavenly vision; he could learn from the mystical teaching of Hebrew ceremonial and from the discipline of Roman armies. He embodied all that was best in his time, and he recognized his indebtedness to the peculiar people of Israel and to the mighty Gentile world. Perceiving all this, he acted in accordance with reason and gratitude. A great inheritance had come to him, and he was free from the cheap vanity of the self-made man. He did not intend to glory as if he had not received it.

All good biographers, consciously or unconsciously, adopt St. Paul's view. The real interest of their books is not the list of the hero's achievements, but the developing processes that made him the manner of man he was. No brief sketch or summary can give these processes. The scholar received a great deal from the wise instructor who showed him how to learn, and perhaps received almost as much from the blunderers whose errors he managed to avoid. Men of action were inspired by deeds of gallantry and calmed by spectacles of foolhardiness. Inventors saw the difference between good and bad work, between the experimenter who is always bringing forth something useful and the mere empiric who is always blazing away and never hitting the mark. Granting that a celebrity is the parent of something the world cannot afford to lose, it is equally certain that he is the child of what went on before his day. One of the strangest lives in English history is that of Daniel Defoe. The atmosphere of a butcher's shop, of the London streets, of a Dissenting academy, of Puritan divinity, of Whig politics, of good bargains, of losses in commerce and in the stock market, of political intrigue, of escape from debtors' prisons, of Royal favor at one time and of the pillory at another, gives to Defoe what no other English writer possesses. Without being scholarly, he had a fund of miscellaneous knowledge many a scholar would have coveted; without being a statesman, he had a power which statesmen might fear; without being a political economist, he will be found a hundred years hence in every political economist's library. No man since Defoe has written on so many topics, because no man since Defoe has had so varied a course of training. He could write like a Cavalier or like a reformed pickpocket, because he had received something from every class in Great Britain.

Conversation with thoughtful people owes a large part of its charm to the scraps of autobiography that are so carelessly dropped before us. Sometimes there is a hearty laugh, sometimes a wince of pain, as the story is told, but there is always a point to the story. We understand that the narrator was led by one experience to sharpen his wits, and by another to discard some folly. It is, of course, possible to receive a mental or moral impulse without being conscious of it, but life is a series of awakenings. Ten years after a friend's death, perhaps, we are more vividly aware of his value to us than at the time of our daily intercourse. A relish for family history deepens as the years increase, because the senior reflects on what the junior never noticed, and finds in himself tendencies partially explained by a study of his forbears. It is continually said that wise men never boast of what they have done. They have received, and they are not going to glory as if they had not received.

Critics who would call St. Paul a dreamer or a fanatic would not apply such terms to Goethe, yet Goethe said: "Much is talked about originality; but what does originality mean? We are no sooner born than the world around begins to act upon us; its action lasts to the end of our lives and enters into everything. All that we can truly call our own is our energy, our vigor, our will. If I could enumerate all that I really owe to the great men who have preceded me, and to those of my own day, it would be seen that very little is really my own. It is a point of capital importance to observe at what time of life the influence of a great character is brought to bear on us. Lessing, Winkelmann, and Kant were older than I, and it has been of the greatest consequence to me that the two first powerfully influenced my youth and the last my old age."

These words are golden. If Goethe lacked the humility of a devotee, he had the philosopher's desire to see the truth and to acknowledge it. Many cling to a false or at least vague belief in originality; they pettishly deny or minimize their obligations, and seek to proclaim something entirely new. It is worth while to note that the Apostle to the Gentiles and the master of German literature, different as were their points of view, reached the same conclusion.

CLERICAL MENDICANTS.

LAST year two men purporting to be priests of the ancient Chaldean Church came to Honolulu and, calling on the Bishop, presented a number of letters signed by clergy of the Anglican communion in various parts of the world. These documents stated that these Chaldean priests had presented letters which showed that they were soliciting alms to build an orphanage in Bagdad. Having had experience in California with men claiming to be priests of the ancient Chaldean, Syrian, or Armenian Churches, who were soliciting aid for one object or another, the Bishop asked for their original document. This was produced, but being in Arabic, of course, he was unable to read it. He asked for their subscription book, which was shown. A rough calculation showed that the men had made their travelling expenses and a good living on their travels. They had been in Singapore, Hongkong, Manila, etc. The Chaldeans were told that the Bishop could not give them any letter to the people here. They intreated and then became somewhat denunciatory, but went off. Later they went to a high official of the territory, who gave them a letter stating that they were soliciting for a good object, etc. The result was, of course, they collected a good deal of money and left for the coast.

Last week a man, claiming to be a priest from Turkey in Asia, called on the Bishop and showed letters from two of our Western Bishops and several clergy. These referred to a letter from the chaplain of the Archbishop of Canterbury. The Bishop asked for this and was shown a typewritten letter with no signature other than a typewritten one. The man was told that nothing would be done for him.

It is astonishing with what ease such travelling solicitors obtain letters. Some clergy seem to dislike to refuse such men and so give them a letter. When they get one such, the rector of the next town writes, "I know the signature of the Rev. Mr. A. and the bearer has a letter from him," etc. So it goes on until the solicitor has a large file of such documents. It is most foolish to give to those who are unknown. These men from Armenia and Syria are exceedingly shrewd and persuasive and collect a good deal of money from people on the strength of letters given them by careless clergy.—*Hawaiian Church Chronicle.*

How strong a hold the fact of the Resurrection has gained upon the hearts of men. As the centuries multiply the thought grows stronger and stronger. The world itself keeps Easter Day. Men and women are studying the fact from every point of view. Sentiment has laid hold of it. Reason has grasped the idea. The man of science finds the law of the Resurrection capable of demonstration. The spiritual truth beneath the fact itself far outweighs the seeming physical difficulties.—*St. Luke's Visitor* (Racine, Wis.).

Church Kalendar.

April 25—St. Mark Evangelist. Second Sunday after Easter.
May 1—Saturday. SS. Philip and James.
2—Third Sunday after Easter.
9—Fourth Sunday after Easter.
16—Fifth Sunday (Rogation) after Easter.
" 17—Monday. Rogation Day. Fast.
" 18—Tuesday. Rogation Day. Fast.
" 19—Wednesday. Rogation Day. Fast.
" 20—Thursday. Ascension Day.
" 23—Sunday after Ascension.
" 30—Whitsunday.
" 31—Whitsun Monday.

KALENDAR OF COMING EVENTS.

April 26—Election of Primate of All Canada and of Metropolitan of the Province of Canada, at Toronto.
" 27—Spokane Conv.
" 28—Eighth Dept. Missionary Council, at Spokane, Wash.; Mass Conv., Boston.
" 29—Arizona Conv.
May 4—Pennsylvania Conv.
" 5—Conv. Ala., New Jersey, New Mex., Tenn., Wash., West. Mass.
" 6—Consecration of Rev. N. S. Thomas as Bishop of Wyoming at Philadelphia.
" 11—Conv. Dallas, Harrisburg, Kansas City, South Caro., Ohio; Church Congress, Boston.
" 12—Conv. Ark., Fla., Los Angeles, N. C., Pittsburg, Texas.
" 14—West Texas Conv.
" 16—Honolulu Conv.
" 18—Conv. W. N. Y., R. I., L. I.
" 19—Conv. Maine, Neb.
" 22—East Carolina Conv.
" 24—Iowa State Conv., B. S. A.
" 26—Conv. Md., Minn., So. Ohio, So. Va.
" 26—Conv. Md., Minn., So. Va., Va.
" 27—Newark Conv.

Personal Mention.

THE Rev. JOSEPH BAKER of Trinity parish, Charles County, Maryland, has resigned and has accepted a call to the parish of All Saints', St. Mary's County, both in the diocese of Washington, to take effect May 15th.

THE Rev. JOHN A. BEVINGTON has just become rector of Trinity Church, Albany, N. Y.

THE Rev. SAMUEL R. BRINCKERHOFF, a graduate student at the General Seminary, who has had charge the last year of the services at St. Matthew's, Newark, N. J., has been called to be rector of the parish.

THE Rev. HENRY DE WOLF DE MAURIAC has been elected rector of Trinity Church, Litchfield, Minn., and will assume charge in June.

THE Rev. JAMES P. FAUCON has resigned the curacy at Christ Church, Hartford, Conn., to become assistant to the Rev. L. W. BATTEN, Ph.D., rector of St. Mark's Church, Second Avenue and Eleventh Street, New York.

THE Rev. OTIS E. GRAY of St. Mark's Church, New York, has resigned to take up work in the Missionary district of Olympia.

THE Rev. ALBERT C. JONES, Ph.D., has accepted a call to St. Peter's Church, Delaware, O. He has been a resident of Delaware for about a year.

THE Rev. A. E. KNICKERBOCKER of Omaha, Neb., has been elected rector of Christ Church, Redwing, Minn.

THE Rev. ROBERT LONG has resigned his curacy at the Church of the Holy Apostles, Philadelphia. The Rev. GEORGE C. FOLEY, D.D., Professor of Homiletics at the Philadelphia Divinity School, will take charge of this parish at the request of the vestry on Trinity Sunday and remain in that capacity until a successor to Bishop-elect Thomas is elected.

THE Rev. JOHN HEBER MCCANDLESS has resigned St. Luke's Church, Smethport, Pa. (diocese of Pittsburgh), having served nearly twenty-nine years as rector of this parish. The resignaion is to take effect on May 1st, at which time he will become *rector emeritus* of St. Luke's.

THE Rev. GLENN TILLY MORSE, recently senior curate of the Church of the Advent, has declined a call to the Church of Our Saviour, Middleborough, and has joined the clergy staff at St. Stephen's Church, Boston, for the next two months.

THE Rev. EDMUND A. NEVILLE has commenced his work as rector of the Church of Our Saviour, Mt. Auburn, Cincinnati, O., and should now be addressed at his residence, 2354 Auburn Avenue, Cincinnati.

THE Rev. S. E. OWENS has resigned his curacy at the Church of the Evangelists, Philadelphia, having accepted and entered upon his rectorship of St. John's, Seattle, Wash.

THE Rev. H. M. T. PEARCE, who was recently appointed to a chaplaincy in the navy, has assumed his new duties and should be addressed U. S. S. *Franklin*, Navy Yard, Norfolk, Va.

THE Rev. J. SANDERS REED, D.D., has assumed charge of St. Andrew's Church, Eighth and Spruce Streets, Philadelphia, until July 1st.

THE Rt. Rev. F. F. REESE, D.D., Bishop of Georgia, has, since April 1st, assumed charge of his diocese, and his address, which has heretofore been Marietta, Ga., has been changed to Savannah.

THE Rev. G. MONROE ROYCE of the diocese of New York, who has been abroad studying for some time, has returned, and will become Archdeacon of Florida under Bishop Weed.

THE Rev. WILLIAM CARSON SHAW has resigned the rectorship of Trinity Church, Carbondale, Pa., and has accepted the rectorship of St. Paul's Church, Walla Walla, Wash.

THE Rev. CARROLL N. SMITH, in charge of St. Luke's, Mount Joy, diocese of Harrisburg, has tendered his resignation, to take effect May 1st.

THE Rev. W. W. TAYLOR of Holland, Mich., who has accepted the rectorship of Christ Church, Upper Merion, Pa., will assume his new duties May 1st.

THE Rev. FRANCIS C. TODD has accepted the rectorship of St. Andrew's, South Orange, N. J., to begin his work in May.

THE residence of the Ven. E. PURDON WRIGHT, D.D., has been changed from National Soldiers' Home, Milwaukee, Wis., to 1720 Wells Street (Avondale Flats), Milwaukee.

ORDINATIONS.

PRIESTS.

ALABAMA.—On Palm Sunday, April 4th, in St. Paul's Church, Selma, Ala., by the Bishop of the diocese, the Rev. WYATT H. BROWN, who has been serving his diaconate under the Rev. E. E. Cobbs as assistant at St. John's, Montgomery. The sermon was preached by the Rev. W. N. Claybrook, rector of St. Mary's Church, Birmingham, and the candidate was presented by the Rev. W. S. Poynor of Dothan, and the clergy mentioned assisted in the laying on of hands.

EASTON.—In St. Peter's Church, Salisbury, on Tuesday, April 20th, by the Bishop of the diocese, the Rev. LEVIN IRVING INSLEY. During his diaconate he has been in charge of St. Stephen's parish, East New Market, and Vienna parish, Vienna.

MINNESOTA.—The Rev. ALBERT TWICHELL, deacon in charge of Grace Church, Pine Island, was ordained to the priesthood on Easter Even in All Saints' Church, Minneapolis, by the Bishop of the diocese. The candidate was presented by the Rev. William Wilkinson, and the sermon was preached by the Bishop. The Rev. A. R. Hill, rector of the parish, joined in the laying on of hands.

DIED.

COPLAND.—Entered into rest at her son's home, Oil City, Pa., Tuesday in Holy Week, April 6, 1909. HATTIE A. COPLAND, eldest child of the late Rev. Liberty A. and Harriet Bowen Barrows.

Grant her, O Lord, eternal rest, and let everlasting light shine upon her.

KEMP.—Entered into the rest of Paradise, Easter Day, April 11th, at Palmyra, Mo., in the 83d year of his age, WILLIAM C. KEMP, senior warden of St. Paul's Church.

"Beloved of God and Man."

MORGAN.—Entered into life eternal on Tuesday, April 6, 1909, at her home in New Haven, Conn., MARY DELAVAN, daughter of the late William Rufus Nelson of Peekskill, N. Y., and beloved wife of the late Rev. George Brinley MORGAN, D.D., rector of Christ Church, New Haven, Conn.

ROUNTREE.—SISTER LYDIA, of the Community of St. Mary, daughter of George H. ROUNTREE, departed this life on February 22nd.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, an Organist-Choirmaster. Salary, $500. Splendid opportunity for teaching in a rapidly growing city. Address: TRINITY RECTORY, Alpena, Mich.

TWO unmarried priests wanted for important Associate Mission Center at Corvallis, in Oregon. Seat of Agricultural College with 1,200 students. Four other missions served from this center. Clergy house comfortable and commodious. Stipend, $800 each. Godly, constructive, common-sense priests of initiative and force will be able to make three of these "Silent" missions self-supporting parishes in three years. Attractive field, hopeful situation, delightful climate, nothing spectacular, no Indians, but much hard work needed. Splendid opportunity for two unmarried priests who are friends to live and work together in a missionary field which is full of promise. Send testimonials, and state experience to BISHOP SCADDING, 635 Everett St., Portland, Oregon.

FIVE clergymen wanted for the diocese of Kansas City. Address: BISHOP E. R. ATWILL, 3146 Main Street, Kansas City, Mo.

WANTED, an unmarried priest as curate in an Eastern city or parish, where the Catholic faith is taught. Address: M, care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

DR. FREDERIC E. J. LLOYD would like to secure some employment. He could undertake the duties Organist and Choirmaster, Professor, Teacher, Secretary, Editor, or Evangelist. 4104 Vincennes Ave., Chicago, Ill.

PRIEST desires a Catholic parish. Address: BETA, LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER, highly qualified and experienced man, desires immediate position, or temporary work. Brilliant player, expert trainer, director, and recitalist. Churchman. Address: ORGANIST, 508 Broad Street, Charleston, W. Va.

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TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. MCLEAN, Streator, Ill.

CHOIR EXCHANGE.

ENGLISH Cathedral Organists are due to arrive in New York this month, and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

UNLEAVENED BREAD.

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CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

CLERICAL REGISTRY.

PARISHES are now offering in various parts of the country. Stipends small, but good workers needed. Write for particulars to 136 Fifth Avenue, New York.

PUBLICATIONS.

FOR SALE, HASTINGS' DICTIONARY OF THE BIBLE, five volumes, complete; the new INTERNATIONAL ENCYCLOPAEDIA, twenty-one volumes, bound in cloth. Both of these sets of books are in good condition and will be sold cheap. Address: A. B. B., LIVING CHURCH, Milwaukee.

BOOKLET: "THOUGHTS DURING THE ADMINISTRATION OF THE HOLY COMMUNION." In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Vallette. Sold by EDWIN S. GORHAM, Publisher, 251 Fourth Ave., New York. Price, 10 cents, or $1.00 per dozen, postpaid.

A NEW sacred song, "The City Beyond the Stars." "High, low, and medium voice. Postpaid, 25c. STEADY MUSIC CO., Littleton, N. H.

SUMMER CAMPS.

CYMRU COTTAGE CAMP for boys, August 1st-September 5th. Delightfully situated, on the St. Mary's River. All features. Address: C. W. NEW, Batavia, N. Y., or A. R. WILLIAMS, Highland Park, Ill.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

NOTICES

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

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A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

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"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

THE DAILY ROUTINE.

Every week we receive from Bishops or friends applications for pensions for brave soldiers of the Cross, infirm, disabled, superannuated, or for patient, self-sacrificing widows and helpless little ones. And this pension and relief is granted quickly, cheerfully, and as generously as the Church by her gifts permits.

The striking feature in this whole matter is that the General Clergy Relief Fund is absolutely the only society in the whole Church to which all the Bishops, all the clergy, and all their friends in all dioceses, can appeal with all assurance of help.

Other societies and funds require either years of residence or payments of dues, or a certain age reached, etc., all of which things forfeit the eligibility of a vast majority. This is why the General Fund has 550 beneficiaries and other organizations but a score or more, and why sixty-one out of the eighty dioceses are merged with the General Fund.

Would that Churchmen could have put into their hands the grateful correspondence and the records of constant and helpful grants made day by day and for life.

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The (*Edinburgh*) Expository Times says:

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BOOKS RECEIVED.

HORACE COX. London.

Crockford's Clerical Directory for 1909. Being a Statistical Book of Reference for Facts Relating to the Clergy and the Church; with a Fuller Index of Facts Relating to the Parishes and Benefices of England and Wales and Ireland, and the Charges, Missions, etc., of Scotland and the Colonies, and of Europe, North Africa, and the Mediterranean, than any ever yet given to the public. Forty-first issue. Two Volumes.

UNIVERSITY OF CHICAGO PRESS. Chicago.

Social Duties from the Christian Point of View. By Prof. Charles R. Henderson. Price, $1.50.

THE CENTURY CO. New York.

Mr. Opp. By Alice Hegan Rice, author of *Mrs. Wiggs of the Cabbage Patch, Lovey Mary,* etc. With Illustrations by Leon Guipon. Price, $1.00.

E. P. DUTTON & CO. New York.

Christianity and The Religions. Being three Lectures Delivered at the Summer School of Harvard University in July, 1908. By the Rev. Arthur Seldon Lloyd, D.D., General Secretary of the Board of Missions of the Protestant Episcopal Church in the United States of America. Price, 75 cents net.

THOMAS WHITTAKER. New York.

Irish Life and Character. By Michael MacDonagh, author of *The Book of Parliament,* and *Bishop Doyle: a Biographical and Historical Study.* Fifth Edition. Price, $1.50.

BOOKLETS.

HARPER & BROTHERS. New York.

Jungle-Jangle. By Peter Newell, author of *The Hole Book.* Price, 15 cents.

THE COLD calculations of the human mind count it an impossible thing that the dead should rise again, and many a young person is deceived by the sophistry which says it is an impossibility. When Mr. John R. Mott was preparing at Princeton for the law, says the *Christian Observer,* he undertook to gather, for his own satisfaction, the evidence of the resurrection of Jesus. He applied the strict letter of his legal training, rejecting whatever evidence, in his opinion, would not hold in a court of law. When he had covered all the points, he found to his great joy that the proof which he had established was conclusive.

THE CHURCH AT WORK

PROJECTED THEOLOGICAL COLLEGE FOR CANADA.

AN EFFORT is being made to raise a large sum of money (£30,000 is the sum aimed at) to found a theological college, to be affiliated with the University of British Columbia, now being organized. The committee and others interested in the plan in England is an unusually large and representative one, including the Princess Louise and thirty-four English Bishops. The idea is to celebrate the jubilee of the consecration of Bishop Hills by founding this college for the training of men for the ministry. The scheme originated with Bishop Dart, and it is now desired to make the college a provincial one for all the dioceses in British Columbia. One training school for the province would be more effective, it is thought.

PHILADELPHIA SISTERS PURCHASE NEW HOME.

THE PROPERTY at the northeast corner of Lambert and Cherry Streets has for a number of years been the sister house of the All Saints' Sisters, connected with St. Clement's parish. It has been a home for the Sisters and the headquarters for their very effective parochial work. This property has now been sold and the Sisters have bought a new one, a short block distant, at the corner of Woodstock and Race Streets. The old house, which was formerly a school house, was purchased by Mrs. J. Lewis Crozer (of Holy Trinity parish) for the purpose of conducting a home for women similar to the Young Women's Christian Association's house at Eighteenth and Arch Streets.

AN ACCESSION FROM THE PRESBYTERIANS.

THE Church of the Epiphany, Laurens, S. C., which has been without a rector for some months, is to be temporarily served by Mr. Clarence Prentice Parker, who until recently was a Presbyterian minister. Mr. Parker has been confirmed by Bishop Guerry, and has been licensed as a lay reader until he has completed his training for the ministry of the Church.

SITE SECURED FOR NEW BALTIMORE CATHEDRAL.

THE FIRST active steps for the erection of a new Cathedral at Baltimore were taken on April 8th, when the diocese of Maryland completed the purchase from the Guilford Park Company of a tract of about three and a half acres fronting on University Parkway, Charles Street extended, the St. Paul Boulevard and Thirty-seventh Street, on which it is designed to build the edifice. The land is opposite the new site of Johns Hopkins University. The frontage on University Parkway is 390 feet, on Charles Street extended 223 feet, on Thirty-seventh Street 420 feet, and on the St. Paul Boulevard about 500 feet.

HEADSHIP OF BISHOP'S COLLEGE SCHOOL DECLINED.

A CABLEGRAM was received, April 14th, from the Rev. Dr. Clark of Glen Almond, Scotland, stating that he would be unable to accept the position of headmaster of Bishops College School, Lennoxville, Quebec. This came as a shock to the committee of appointment, as after the selection was made a cable was received from the Rev. Mr. Clark, saying that he would accept. The corporation of Bishops College will now have to make another choice from the seventy-five applications received.

FIFTEEN YEARS RECTOR AT GARDINER, MAINE.

ON EASTER MONDAY evening the people of Christ Church parish, Gardiner, Me., celebrated the fifteenth anniversary of the assumption by the Rev. Robert W. Plant, honorary canon of St. Luke's Cathedral, Portland, of the rectorship of the parish, with a reception to him and Mrs. Plant in the parish house. Besides the parishioners and numerous invited guests from the city at large, there were present the Bishop, the Rt. Rev.

REV. R. W. PLANT.

Dr. Codman, and many of the clergy of the diocese, including the Very Rev. Dr. Vernon, dean of the Cathedral, and Mr. Plant's fellow canons, the Rev. Messrs. Ogden of Woodford's and Nicholson of Waterville. After the guests had been duly presented to the rector and his wife, the junior warden of the parish, Mr. Robert H. Gardiner, president of St. Andrew's Brotherhood, addressed the company. He feelingly referred to the strong bond of affection uniting Mr. Plant and his people, and spoke in the warmest terms of the success that had ever attended his labors as rector. Mr. Gardiner was followed by Bishop Codman, who paid a hearty tribute to Canon Plant's work for the diocese, and by Canon Ogden, who, as the senior priest but one in point of diocesan service, spoke for the clergy. The occasion, from first to last, was a most happy one, and will long be remembered.

SIXTIETH ANNIVERSARY OF TRINITY CHURCH, SAN FRANCISCO.

THE CELEBRATION of its sixtieth Easter anniversary was held by Trinity Church, San Francisco, on the afternoon of Easter Day, at which service the Bishop of the diocese was present and preached a sermon of unusual interest to the large congregation present.

The first Easter celebrated by Trinity Church was in 1850, and it was in the preceding July that the church was organized with the Rev. Flavel Scott Mines as rector. One year later, Trinity was the place of assemblage of a convention of lay delegates from the parishes of California appointed to organize the diocese. On the Sunday before Easter, 1854, the first service of Confirmation ever held on the Pacific Coast took place in Trinity Church.

At the conclusion of the sermon, a service of blessing was held for the five new memorial windows in the church—one of which was to the memory of the Rev. Edward Bentley Church, sometime assistant in Trinity. The memorial window to William H. Taylor is a reproduction by Alexander Booker of Belgium, of Hofmann's famous painting, "Worship of the Magi."

UNIQUE SECURITY FOR ALLEGED DEBT.

ON PALM SUNDAY, when the congregation of the Church of the Good Shepherd, Columbia, S. C., arrived at the church, they were surprised to find the doors locked and no signs of the sexton. When at last they gained access to the church by breaking open the doors, it was discovered that the brass tablet recently erected in memory of the Rev. H. O. Judd had been removed and that the parish register was also missing. Suspicion at once fell on the sexton, who, though he had been in the employ of the church for fifteen or twenty years, during which time he had done good and faithful service, had of late been behaving very strangely. He is said to have become possessed with the idea—a perfectly erroneous one—that the church owed him $300, and it was thought that he had taken these articles to hold as security for the alleged debt. This suspicion was verified some days later when he was discovered with the articles in his possession.

CORNERSTONE LAID AT SAN MATEO, CAL.

A SERVICE of unusual interest was recently held in San Mateo, when the corner-stone of the new stone church of St. Matthew (Rev. N. B. W. Gallwey, rector) was laid to replace the one completely destroyed by the earthquake of 1906. This is the first of the permanent churches to be restored, even as the old church was the first stone church in California. The clergy present were the Bishop of the diocese, the rector of the parish, the Rev. W. A. Brewer, son of the first rector, the Rev. Frank Stone, the Rev. David Evans of San Francisco, the Rev. A. B. Chinn of Menlo Park, the Rev. J. O. Lincoln of the Church Divinity School, and the Rev. C. H. L. Chandler of the Armitage Orphanage.

The same corner-stone was used for both the old and new churches, the inscription on it reading: Laid 1865. Relaid 1909.

The Bishop suggested that a fitting name for the parish would be the Initiative, since from it had sprung six Church institutions: the Bishop Armitage Orphanage, the Maria Kip Orphanage, the Church Divinity School, St. Matthew's School of Boys, St. Dorothy's Rest, and the Red Cross Hospital. In addition to these, the parish is nourishing five parochial missions.

OLD OHIO PARISH TO BE ABANDONED.

AT A RECENT meeting of the Board of Missions of the diocese of Ohio, held at Trinity Cathedral, Cleveland, formal action was taken toward declaring extinct the old parish at Venice, which is known as the Church of Our Redeemer. Forty years ago, Venice, which is located on Sandusky Bay, four miles west of the city of that name, was an important town at the mouth of a canal. With the abandonment of the canal the town lost its importance and for many years past has been but a fraction of its former size. The parish was organized half a century ago.

when there were many English people living in the town, and for years supported a resident clergyman. Lately it has been maintained as a mission under Calvary Church, Sandusky, the rector of that parish giving occasional services, particularly during the summer months. Now all the old Church families having either died out or moved away, it has been determined to formally abandon the work. The property consists of an acre of land on which is situated the church, a substantial stone building of very pleasing Gothic design, capable of seating three hundred persons. The building is still in good repair, despite its precarious existence as a parish for many years past, and there is no debt. The property will be held in trust by the trustees of the diocese.

WORK AMONG MASSACHUSETTS COLORED PEOPLE.

The work among the colored people of Cambridge, Mass., and vicinity under the care of the Rev. G. Alexander McGuire, has made remarkable strides during the nine months since its inception. Beginning last July with nine communicants and a Sunday school of twenty-five, there is now a communicant list of 212, and a school enrollment of 175. Of the 212 communicants, 118 have been prepared and presented for Confirmation since the new movement, and the remaining ninety-four have been gathered from other parishes or among former members of the Church of England in the West Indies. A remarkable class of seventy-nine persons was presented for Confirmation during Holy Week, one with the class at St. John's Church, Charlestown, on Good Friday, and 78 in St. Bartholomew's Chapel, Cambridge, on Easter Even. The seating capacity is about 225, and every Sunday people stand through the services. In the matter of self-support this new congregation is doing well, averaging from all sources about $200 monthly. If a large, suitable church and parish house can be erected for the work, it will develop into one of the most flourishing parishes in the diocese.

PAROCHIAL IMPROVEMENTS IN HARRISBURG DIOCESE.

The new parish house at Mount Joy has been formally opened. It is built of native limestone, and has a basement well fitted with cement floor and sidewalk and with a kitchen, supplied with a range and other conveniences. The first floor is fitted for purposes of worship and for the Sunday school. The furniture is of polished oak. All the windows are memorials. Lighting facilities are for both gas and electricity. The west end of the nave is fitted with sliding doors, and a fine pipe organ is built into the north side of the chancel. This building will be used both for church and parish house purposes until a church building shall be erected.

An indebtedness of long standing on the parish house of St. Paul's, Columbia, amounting to $10,000, has recently been paid. The building has been entirely renovated. A new steam heating plant has been installed, new floors laid, especially in the basement, and the walls redecorated. The renewed building will be formally opened in the near future and will be thenceforward known as the "H. M. North Memorial Parish House." It is intended to have the building deeded in such a way that it can never in the future be encumbered with debt.

The rectory of St. John's Church, Marietta, has been improved by the addition of a porch extending the length of the front. Also a new walk with suitable curbing and gutter, all of cement, has been laid in front of the rectory. This is a gift to the church by Mr. Charles M. Grady. A memorial window has been placed in the chancel, presented by Mrs. E. L. Reinhold and known as the Reinhold Memorial. The subject is "Gethsemane."

MASSACHUSETTS DIOCESAN CONVENTION.

The annual diocesan convention of Massachusetts will be held at Trinity Church, Boston, on Wednesday, April 28th, which is a fortnight earlier than usual. The preacher will be the Rev. Dr. van Allen of the Church of the Advent. In the afternoon Bishop Lawrence will deliver his sixteenth annual address. There will be the usual reports, but no business of any especial or vital importance is expected to appear. Members of the Cathedral chapter will be elected, after which the chapter will have a recognized standing as an official body of the Church. Reports will be submitted by the several commissions on numerous topics allied to the welfare of the Church.

MEMORIAL GIFTS TO PHILADELPHIA CHURCHES.

At Evensong on the First Sunday after Easter the Bishop Coadjutor of Pennsylvania visited St. Barnabas' Church, Kensington, Philadelphia (the Rev. W. G. Haupt, rector), and blessed a memorial walnut altar and reredos in memory of Miss Elizabeth W. Biddle, the founder of the parish, and presented by Mrs. Emma G. Manderson; a solid silver and gold lined Communion service, given by two families in memory of deceased parents; a processional cross, given by the Biddle family in memory of Miss Biddle, and a pair of brass altar vases in memory of the same, given by the Girls' Friendly Society; a brass altar cross, a memorial of a deceased vestryman, given by his family. Many material and spiritual improvements have been made during Mr. Haupt's rectorship and the parish is in a flourishing condition.

Three memorial stained glass windows have been placed in the west wall of the Church of the Holy Apostles, Philadelphia, harmonizing in tone and coloring with those on the east side. One window is the gift of Mr. and Mrs. Jos. L. Bailey, in memory of their son, Jos. L. Bailey, who died November 1st, 1903, and represents Christ with a child seated on His knees. Underneath is the text: "And they brought a little child and set him in the midst of them." The other two windows are in memory of Mr. and Mrs. John Lingo and are the gift of their children. One shows Jesus meeting with the woman of Samaria at the well, and the other depicts Christ as "The Light of the World."

COLORED AMERICAN CHURCHMEN.

The Convocation of the colored clergy and workers of the diocese of Tennessee will meet Monday, May 3d, in Zion Hall, in the city of Memphis. The programme is as follows:

7:30 A. M.—Holy Eucharist with Meditation, the Rev. D. R. Wallace.

10 A. M—Business Session.

10:30 A.M.—Matins and Convocation. Sermon by the Rev. G. A. Coombs.

3 P. M.—Discussion (ten-minute addresses).—(*a*) "The Work of Lay Readers," Dr. John Taylor; (*b*) "The Layman's Place in Church Work," Hon. J. T. Settle; (*c*) "The Sunday School and Its Work, Prof. H. L. Keith; (*d*) "Missions," the Rev. W. H. Wilson; (*e*) "Parochial Schools," Mr. J. M. Kennerly.

The discussions will be followed by an address by the Rev. A. M. Hildebrand on the Colored Work in the diocese.

4:30.—Vespers and sermon by Bishop Gailor.

Emmanuel Church (the Rev. E. Thomas-Demby, priest in charge) will entertain the delegates.

CHRIST CHURCH CATHEDRAL, LOUISVILLE, KY.

There is contained in the last number of *The Bishop's Letter*, the official organ of the diocese of Kentucky, an interesting historical sketch of Christ Church Cathedral by the Very Rev. Charles E. Craik, D.D. The closing paragraph tells of the scope of the Cathedral's work and of the necessity for a properly equipped and modern cathedral house, to be devoted to institutional work.

"There is a vast population," he said, "at the very doors of the Cathedral which sorely needs the ministration of the Church. While in one sense the congregation of the Cathedral may be said to have far removed their homes, in another sense the congregation that remains is vastly larger and ever increasing. Of all the large churches of the city, the Cathedral stands alone in a district crowded with people who, above all others, need the uplifting power of the Gospel of our Blessed Lord."

CONFIRMATION IN A PENITENTIARY.

A remarkable Confirmation service was held on Thursday, April 15th, by the Rt. Rev. H. D. Robinson, D.D., Bishop of Nevada, acting for the Bishop Coadjutor of Pennsylvania. The service was held at the Eastern Penitentiary in Philadelphia and twenty-nine inmates of the prison were the candidates, they having been prepared most carefully by the Rev. T. William Davidson and the Rev. Francis M. Burch, members of the clerical staff of the City Mission under the Rev. Dr. Duhring. Of the twenty-nine all but six had been previously baptized by the two first mentioned clergy. Two members of the class were murderers serving life sentences, and one member is a son of a former Governor of a neighboring Commonwealth. Arrangements for the Confirmation services were made by the warden of the penitentiary, himself a sympathizer and helper in rescue work, and the impressive scene in the warden's office when the candidates kneeled before the Bishop was one not soon to be forgotten by those who witnessed it. The Bishop in addressing the class said:

"Although granite and steel may deprive you of personal freedom, and shut you off from the flowers and sunshine of the earth, nothing save a hard heart can bar you from the light and beauty of the Christian life and the blessed liberty of living with God. The acceptance of Christ will loose the shackles of the soul, and will result, if not in the pardon of your offences by society, in full and complete forgiveness in the world to come."

The Bishop, as well as the clergy and the warden, were all most deeply impressed by the occasion and the penitent spirit and demeanor of the men confirmed. It seemed a literal fulfilment of the words of the Master: "I was in prison and ye ministered unto Me."

FEATURES OF THE EASTER DAY CELEBRATION.

Almost without exception the reports received show unusual attendance on the services and a substantial increase in the number of communions made, with a large increase in the offerings over any previous history. Lack of space forbids more than a mere mention of the features of the services.

Alabama.—At the Church of the Advent, Birmingham, the Rev. W. E. Evans, D.D., rector, asked for $6,000 as an offering to meet the outstanding indebtedness on the church, and there was given $10,800. There, as elsewhere in the diocese, the day was marked by the attendance of unusually large congregations.

Albany.—At St. Barnabas' Church, Troy, a beautifully carved credence of brass and Italian marble was set apart by the rector

with prayer and blessing. There were the largest number of communions ever made in the parish.

ARKANSAS.—The offering at Trinity Cathedral, Little Rock, amounted to over $1,200, being sufficient to clear the edifice of the small indebtedness following the recent extensive alterations and decorations.

CENTRAL NEW YORK.—Easter was well observed in all the parishes and missions of the diocese. Barring the introduction of vested choirs (mixed) in several rural and suburban parishes, there were but few special features to mention.—AT THE Church of of the Saviour, Syracuse, the rector, the Rev. Karl Schwartz, announced that the family of Mrs. Grace Gregory Colwell, who died about a year ago, had established a fund as a memorial to her, the income to be used for the music of the services. Mrs. Colwell for many years was the soprano soloist of the church, giving her services. The fund is for the purpose of continuing the work which she did.

CONNECTICUT.—The first bright Easter Day for several years in eastern Connecticut brought out large congregations. The offerings were excellent, though devoted, in too many parishes, to home missions. The number of the Communions at Trinity Church, Torrington, was the largest in the history of the parish. The offering amounted to $2,544.

EASTON.—The Easter offering at St. Peter's Church, Salisbury (the Rev. David Howard, rector), was for completing the church tower and amounted to $268, making the total amount in hand for the purpose $394. The work, which is estimated to cost $700 or $800, will soon be begun.

FOND DU LAC.—At St. James' Church, Manitowoc, there were large congregations, despite the miserable weather. The pew system has been given up and the envelope system introduced, resulting in largely increased weekly offerings. The offering amounted to $429 cash and $140 pledged. At a children's mission service in the afternoon, $22.98 was given for missions. A very large number of people made their Communions at St. Paul's, Cathedral, Fond du Lac. The offering was about $1,050.

KENTUCKY.—The day was well observed in all the Louisville parishes. All of the churches were well filled, especially at the early celebrations, a larger number of Communions being made at this time than ever before. A feature was the offering at the Cathedral, amounting to $1,744, all of which was devoted to general missions; this sum, with previous offerings at the Cathedral, makes $2,071.10 for this purpose. This assures Kentucky's apportionment, notwithstanding the increase of $1,000 assessed this year. More and more the Louisville churches are giving up the regrettable practice of relying on their Easter offering to make up parochial deficits and obligations, and each year more are devoting this, the great offering of the year, to the cause of missions. As usual, a generous offering was made for this cause at the Church of the Advent, and at St. Thomas' chapel, a parochial mission of the Advent which has been in existence but a few months, the entire offerings at all the Easter services were devoted to general missions. A most creditable showing was made at the Church of Our Merciful Saviour (colored), of which the Rev. Leroy Ferguson is rector, where an offering of more than $200 was made for missions.

LOS ANGELES.—St. John's, Los Angeles, has about 600 active communicants, of which number 500 received on Easter Day. The offering of the children for missions was $157, and many mite-boxes are yet to be returned.

MARQUETTE.—The Church of the Transfiguration, Ironwood, with an Easter offering of over $1,150, inaugurated a movement to build a parish house, to contain a gymnasium for the people of Ironwood, on a lot purchased for that purpose some time ago.

MASSACHUSETTS.—Crowded congregations were the rule in Boston. The Church of the Advent had an especially fine service with Bishop Weller the celebrant at the altar and also the preacher. The offerings at this church for Holy Week and Easter Day amounted to $10,000, $3,000 of which was added to the endowment fund of the parish, which now amounts to $93,000. One rather surprising feature was that there were no special gifts received by any of the parishes, although in most cases the collections were as large as usual

MINNESOTA.—The day was cold and dull and most of the parishes showed a slight falling off in the number of communicants of a year ago. A censer was presented to St. Paul's, St. Paul, and was used at the first Eucharist and at the Evensong on Easter Day. A handsome marginal readings Bible was presented to Holy Trinity Church, Minneapolis, in memory of the late Mr. W. J. Kercheval by his widow. Large offerings are reported from Gethsemane Church, Minneapolis, which wipes out every cent of indebtedness; from St. Paul's, Minneapolis, for the guild house; from St. John's, St. Paul, for a new organ. No offering in the diocese tells of more real self-denial than St. Peter's, St. Paul, where nearly $1,000 was given, a large percentage of the communicants being working boys and girls.

MISSOURI.—The number of Communions made at the Church of the Redeemer, St. Louis, was the largest for many years, and the special offering was $3,000, to apply on the real estate debt; this makes $7,500 paid on the debt in three years.

NEBRASKA.—There was an increase in the attendance on Easter at Omaha, and the number of communicants greatly outnumbered that of former years. The following offerings have been reported: All Saints', $1,500; Cathedral, $2,000; St. Barnabas' and St. John's, $350 each. The Bishop gave the vacant parish at Schuyler two services in the morning, confirming three adults and receiving an offering for missions amounting to $100. At Fairbury the general missionary had three celebrations of the Holy Communion, and with the exception of the sick, only one communicant did not receive the Blessed Sacrament. The offering amounted to $550.35, which is to be devoted to the improvement of the new site in preparation for the erection of a new church.

NORTH CAROLINA.—The services at Christ Church, Raleigh, were better attended than ever before, the number of early Communions made being notable. The offering amounted to $852.60. At the Church of the Good Shepherd, Raleigh, the edifice was thronged. The offerings for the day amounted to $1,121. The children's Lenten offerings totalled $55, the largest amount raised so far.

OHIO.—All the reports coming in from the parishes of Cleveland and its suburbs are of most encouraging character. The offering at Trinity Cathedral amounted to $5,500, which will be used for parish purposes. At St. Paul's Church, Cleveland, there were 146 Communions at the early Eucharist and a still larger number at the later service. The total offering at St. Paul's amounted to $8,200, which was the largest in the diocese. Emmanuel Church, Cleveland, of which the Rev. Wilson R. Stearly is the rector, had a total of 537 communicants. The offering in this parish amounted to $4,500, which will be applied on the parish debt. The services in Grace Church, Sandusky, were largely attended and both music and floral memorials were unusually fine. The Easter offering amounted to $1,100. All six services held in Calvary Church, Sandusky, were largely attended and the number of communicants was unusually large. The Easter offering amounted to $1,250, and with $260, which is still expected to come in, the offering will total over $1,500. The Sunday school gave, outside of ordinary revenues, $394 toward this sum. The services at Toledo brought out larger congregations than usual for the day. The early Communions were specially well attended. Among the offerings were Trinity $7,000, St. Mark's, $1,600, and Grace, $450. These sums exceeded the amounts asked for. At Grace Church, Mansfield, the offering was $800. This does not include a gift of $200 to be paid in May and an appropriation of $120 to provide a pair of electroliers to adorn the approach to the church.

PITTSBURGH.—Business depression and the loss of one of the most liberal supporters of the church did not dampen the ardor of Emmanuel Church, Corry. The Easter collection amounted to $305.91, the largest in the history of the church. The result was probably due to the adoption of the "Self-denial" envelope. The Sunday school offering doubled that of last year. The parish is now out of debt. At St. Paul's Church, Kittanning, the Easter offering was over $1,800, or $600 more than enough to pay off all that remained of the indebtedness of nearly $5,000.

SACRAMENTO.—Over fifty male members of the Greek Orthodox Church attended the Easter services at St. John's Church, Chico. The last part of the Liturgy was rendered in Greek as well as in English, and when the Greeks departed they exchanged with the officiating priest, the Rev. Ferdinand Ruge, the Greek Easter salutation. There were over 100 at the early celebrations at St. Paul's Church, Sacramento. Thirty-two persons were baptized by the rector, the ages ranging from four weeks to forty years.

WESTERN COLORADO.—The services at St. James', Meeker, were excellently attended, in spite of the handicap of a blinding snow storm. The great majority of Communions were made at the early celebration. The missionary apportionment was raised in full. The Sunday school offerings amounted to $22.15.

EASTER MEMORIALS AND OTHER GIFTS.

A NOTABLE feature of the services at Trinity Cathedral, Little Rock, Ark., on Easter Day was the unveiling of a chancel window placed in memory of the Rt. Rev. Henry Niles Pierce, D.D., LL.D., a former Bishop of Arkansas. The window, measuring 14 feet in width by 16 in height, is Gothic in character, and consists of three lancet openings surmounted by tracery. The design is an elaborate figure composition. The central opening is occupied by a full-sized figure of our Lord standing crowned, with a copy of the Holy Scriptures in one hand, while the other is raised as if in the act of blessing. On either side are kneeling angels swinging censers. This signifies the Church Triumphant. The side openings are filled with figures of the apostles and martyrs, signifying the Church Spiritual. Two of the early Greek and Latin Church fathers are also introduced into this group, to represent the Church Militant. An emblem of the Trinity is used in the middle tracery, with a descending dove in the center, representing the descent of the Holy Ghost. The smaller openings are filled with winged seraphims. The composition as a whole represents the Church Universal. The design was selected by Bishop Pierce himself some time before his death, and the actual unveiling was done by his two daughters, Mrs. Sheppard Stevens

and Mrs. Elizabeth Lyman; the last named is organist at the Cathedral. Bishop Brown and Dean Hartley conducted the service.

At the 6 o'clock celebration in Calvary Church, Sandusky, Ohio, on Easter day, the Rev. Dr. Tarrant blessed a magnificent brass eagle lectern presented by Mrs. Christian Waterfield as a memorial to her children. The lectern is the work of R. Geissler, The Christian Art Institute, New York. It rests upon a base of white Italian marble with dark veining, cut in the form of a shield and highly polished. As a thank-offering for recovery from severe illness the donor gave a superb copy of the marginal readings Bible for the lectern. The lectern and furnishings cost $700. In addition to the above several handsome pieces of altar linen were presented as memorials. A member of the congregation presented neatly framed photographs of six priests who have been rectors of Calvary parish, and one of the Rt. Rev. Dr. Bedell, third Bishop of Ohio. The portraits have been hung on the walls of the sacristy. Those of the remaining five rectors and the two earlier Bishops of Ohio will be added as quickly as they can be secured.

At the early service at St. Paul's Church, Cleveland, Ohio, the rector, the Rev. Walter Russell Breed, D.D., blessed an unusually handsome and artistic pair of brass altar vases, which were presented in memory of the late Mr. John Thomas, for many years the superintendent of the Sunday school and treasurer of the diocese of Ohio. They are the gift of members of his family. The vases, which were designed by Mr. Charles F. Schweinfurth, a member of the parish, are octagonal in form, about two feet in height and very massive. There is a band of relief work about the bowl of each, bearing upon its successive faces the symbols of the four evangelists, alternating with a conventional leaf design. They were made by the Gorham Company, at their factory in Providence, R. I.

A window in memory of the Rev. Dr. Cornwall, a former rector, was unveiled on Easter Day in the Church of the Good Shepherd, McDonough Street, near Lewis Avenue, Brooklyn. It is of antique glass and represents the Nativity of Christ; the centrepiece shows the manger, while on each side are representations of the adoration of the shepherds and of the visit of the three Magi. It is hoped to make this window the beginning of a series depicting scenes in the life of Christ, other subjects suggested being: "Christ in the Temple," "The Baptism," "The Transfiguration," "The Gethsemane Garden," "The Resurrection," "The Sermon on the Mount," and "The Blessing of the Children."

In the newly-erected St. Jude's chapel, Forty-second Street and Fort Hamilton Parkway, Brooklyn, gifts of costly character marked the first Easter Day in the new building. Among the donors and gifts are: Altar cross, by George Kinney Johnson; processional cross, Band of Hope and member of chapel; Eucharistic lights, J. Doolittle; branch lights, the Rev. C. M. Dunham; chalice and paten, Miss Henrietta J. Schureman; flower vases, Miss Cortelyou; altar book, clergy prayer and hymnal, Edwin S. Gorham; two alms basins, Mrs. F. Landman; prayer desk, Henry W. Bell; baptismal font, G. Y. Tompkins. The altar is the gift of Trinity Church, East New York. The chancel was carpeted by the Girls' Friendly Society, assisted by contributions from the members of the chapel.

Gifts received at Holy Apostles' Church, Perry, N. Y., were a "fair linen cloth," presented to the rector for the use of the church by a parishioner of St. Ignatius' Church, New York, in memory of the Rev. Dr. F. C. Ewer; a handsome brass processional cross, made by R. Geissler of New York, given by Mr. and Mrs. T. B. R. Fitch in memory of their son, Sidney Thomas; two solid brass altar vases, the work of W. & E. Schmidt, Milwaukee, presented by the widow of Mr. Walter Frank Dyer, in his memory, and two brass candlesticks, made by the same firm, by another member of the congregation; and a large and handsome missal from Mrs. T. B. R. Fitch, in memory of her mother.

An oak reredos, tri-paneled, with side panels, was placed in Trinity Church, Shamokin, Pa., on Easter Even. It was presented by the Rev. George W. Shinn, D.D., who was the first rector of the parish, in memory of his daughter Lizzie, who was baptized in this parish. It is plain but dignified, harmonizing with the sanctuary woodwork. J. C. Hawley and daughter have presented a set of clergy stalls and prayer desks to this parish in memory of the late Mrs. Hawley, who was for years a member of the parish. These will be placed in position in about two weeks. The work is being done by the Simmons Wood Working Co. of Williamsport, Pa.

At Utica, N. Y., two parishes unveiled memorial windows. St. George's Church was presented with a window in memory of Charles and Sarah Davis, the gift of their children, Mr. Davis being one of the founders of the parish. The window presents Holman Hunt's "Christ, the Light of the World," the entire window being the product of the Art Glass studio of the Davis family, which has been in the business in Utica over half a century. At Calvary Church a similar window was unveiled. It is one of a series designed to replace the plain windows in the nave of the church, this being the second one placed in position within a year.

The Rev. Wilson R. Stearly, rector of Emmanuel Church, Cleveland, O., received and blessed the following memorial gifts: A handsome brass altar cross and vases, from Mrs. George M. Spangler, one of the oldest and most devoted members of the parish from its earliest days; a small silver baptismal bowl, from Mrs. Ellen Burke, in memory of her mother, Mrs. Mary Ann Plummer, a life-long member of the parish; a brass missal stand and service book for use at the high altar, and a white silk chalice veil and burse.

An altar in memory of the late Rev. George Downing Sparks, for thirteen years rector of the church, was dedicated at Christ Church, West Islip, L. I., on Easter Tuesday morning. The service of dedication was conducted by the Rev. E. G. Burlingham, rector of the church, assisted by the Very Rev. J. R. Moses of the Cathedral of the Incarnation, Garden City; the Ven. William Holden, Archdeacon of Suffolk; the Rev. Messrs. Jacob Probst of Patchogue, W. P. Evans of Richmond Hill, G. W. McMullen of Rockville Centre, and J. W. Fortescue-Cole of Seaford. Dean Moses preached the sermon and Archdeacon Holden celebrated the Holy Communion. The altar is a handsome piece of ecclesiastical furniture, of wood, richly carved and bearing a suitable inscription. It is the gift to the church of the congregation, by whom the late rector was much beloved.

St. Andrew's Church, Waterville, Minn., has been presented with a polished brass cross, two vases, and missal stand in memory of Frank Marson Fish by his wife, Mrs. Mary Fish, and his son, Franklin. The young men of the Church gave two polished candlesticks. The St. Margaret's Guild presented three very fine hanging lamps. Mr. and Mrs. C. A. Gray and daughter Lucy donated on Good Friday, black altar hangings. The memorial and gifts were received and dedicated Easter Day by the rector, the Rev. R. A. Crickmer.

St. Paul's Church, East St. Louis, Ill. (the Rev. Francis M. S. Taylor, D.D., rector), has lately been the recipient of many valuable gifts. Among them are a brass altar lectern, a thank-offering from Mrs. F. M. S. Taylor; a rich velvet rug for the sanctuary, a brass altar cross; and a handsome brass pulpit as a thank-offering; an artistic and Churchly reredos of quartered oak and brass, given by Mr. H. B. Wharton, and a very fine brass lectern, given in memory of Mrs. Sarah Taylor, grandmother of the rector.

St. Peter's Church, McKinney, Texas, has received the following memorials and gifts: Brass missal stand, presented by the Sunday school; Liturgy (by Dearmer), given in memory of Louise Everritt, the only daughter of Mrs. Wm. Purnell; cruets and lavabo bowl, the gift of the Rev. D. W. Curran, priest in charge; Eucharistic lights, in memory of Francis Emerson, by his daughter, Mrs. C. N. Abbott; a set of white hangings, heavily embroidered in gold, by the women's guild.

Two handsome memorials were blessed on Easter Day by the Rev. M. A. Barker, rector of Christ Church, Raleigh, N. C., these gifts being a Bishop's chair, presented by Mrs. R. B. Raney, in memory of her father, the late Capt. C. B. Denson, and a silver cruet for the Communion service presented by Mrs. Finley Williamson of Burlington in memory of her mother, the late Mrs. Ira Manly Baker of Tarboro, long identified with the parish of Christ Church before her removal to Tarboro.

As an addition to the endowment of St. Paul's Cathedral, Cincinnati, O., Miss Fidelia Coffey, sole executrix of her sister, Mrs. Anna C. Hickox, has made a gift to the Cathedral for the purpose named of $5,000 to be known as the William and Anna Hickox fund. The whole estate was left to Miss Coffey unconditionally, but she feels she is doing what her sister would desire in this generous gift. At the meeting of the Cathedral congregation a resolution of thanks was enthusiastically adopted.

On Easter Day there was used for the first time at St. Paul's Church, Clay Center, Kan., a new oak prayer desk, presented by Mrs. G. E. Priest of that city and her sister, Mrs. Julia Killam of Denver, in memory of their mother. Members of the congregation also presented white hangings for the prayer desk and lectern; also Prayer Books for desk and altar, and new Hymnals for the use of the choir.

A very handsome brass processional cross was placed in St. Paul's Church, Louisville, Ky., at Easter, given by Mrs. Harry L. Smyser, a communicant of the parish. Bishop Woodcock held a special service in St. Paul's on Easter Even, at which time the cross was blessed. It is chased on one side and plain on the reverse, with trefoil ends, and is suitably inscribed.

St. John's Church, Mount Pleasant, Mich., received on Easter Day, among many gifts, a memorial altar and reredos, a memorial cross, candlesticks and candles now used for the first time; also several books for altar and choir. An ample offering was received for the reduction of the debt on the property.

On Refreshment Sunday a brass tablet in memory of the Rev. H. O. Judd, the founder of the parish of the Good Shepherd, Columbia, S. C., was unveiled by the little son of the rector, the Rev. W. P. Witsell, and an address, giving a sketch of Mr. Judd's life, was made by the rector.

St. Luke's Church, Charleston, S. C., has been presented with handsome oak choir stalls, which were used for the first time on Easter Day. They are a memorial to Mrs. Sarah Calhoun Simonds and are the gift of

one of her sons, Mr. Louis D. Simonds, a member of St. Luke's congregation.

THE EVENING service at Calvary Church, Wadesboro, N. C., on Easter Day was marked by the blessing of a very fine chalice and paten by the priest in charge, the Rev. W. N. Ball. It was given in memory of "Charles Fetter, Priest." 1908. At the children's service $10 was contributed for missions.

THE WOMEN of St. Saviour's parish, Bar Harbor, Me., presented the parish on Easter Day with a handsome set of Eucharistic vestments in linen, the work of the Sisters of the Nativity, Fond du Lac. They were worn at the High Celebration on that day by the rector, the Rev. Stephen H. Green.

A WINDOW of unusual richness was dedicated on Palm Sunday at Trinity Church, Torrington, Conn. It portrays the Triumphant Entry into Jerusalem and the Institution of the Holy Communion, and is a memorial to Mr. Taylor Church, for many years a vestryman of the parish.

MRS. O. M. CALKINS, wife of the senior warden of St. Matthew's parish, Kenosha, Wis., proffered to the rector, wardens, and vestrymen a marble altar as her Easter offering, in memory of her mother and father, Elizabeth Mary and Charles O'Neill.

A VERY handsome white marble font has been placed in Emmanuel Church, Fairbury, Neb., which will be blessed at the next visitation of the Bishop. The font is a thank-offering given by the persons baptized since the opening of the mission in 1903.

ECHOES OF LENT.

THE SERIES of Lenten noon-day services held at Philadelphia, under the auspices of the Brotherhood of St. Andrew, which closed on Easter Even, were the most successful and helpful of any year since they were inaugurated, over sixteen years ago, at old St. Paul's, on Third Street below Walnut. This year they were held in three centrally located churches in different sections and at a fashionable theatre in the busiest section of the city and close to the city hall. The attendance by actual count, at the four places, amounted to 90,000. At the same hour daily services were being held by the Roman Catholics in two of their churches, and by the Lutherans at the Y. M. C. A. Hall. To the Brotherhood belongs the honor of promoting these noon-day Lenten services, and the custom and practice has been followed in all large cities of the country.

AT CHRIST CHURCH, Warren, Ohio, the services of Holy Week and Easter were in charge of the Rev. Henry E. Cooke, who terminated a ten years' rectorship of this parish on February 1st, having become the financial secretary of the Bishop Leonard Episcopate Endowment Fund. The new rector, the Rev. James Sheerin, formerly of Clinton, Mass., will enter upon his rectorship May 1st. There were large congregations at all the Holy Week services in this parish, particularly at the Three Hours' Devotion on Good Friday. The Rev. Mr. Cooke also took charge of the Holy Week and Easter Day services at St. Luke's Church, Niles, a branch work of Christ Church, Warren.

THE CLERGY of Omaha, Neb., all report large attendance at the Holy Week services, and especially on Good Friday. There was a Three Hour service in all the churches, with the exception of St. Matthias', the congregation of the latter combining with that of the Cathedral.

EXCELLENT attendance characterized the Lenten services at Christ Church, Raleigh, N. C. The Three Hours' service on Good Friday was held in this church for the first time, and was successful beyond anticipation.

THE REV. HENRY S. NASH, D.D., of the Cambridge Theological Seminary was the special preacher at Grace Church, Charleston, S. C., on Palm Sunday, during Holy Week, and on Easter Day.

THE REV. H. PAGE DYER preached the Three Hours' Passion service at St. Luke's Church, Germantown, Philadelphia, on Good Friday. Five hundred persons were present, not over a dozen leaving during the service.

ANNUAL DINNER OF THE PHILADELPHIA CHURCH CLUB.

THE ANNUAL dinner of the Church Club of Philadelphia was held at the Hotel Bellevue-Stratford on Thursday evening, April 15th. It was one of the most enjoyable and successful affairs of the kind ever held by the club, there being about four hundred present, one-fourth of the number being clergy. George Wharton Pepper, president of the club, acted as toastmaster, and in that capacity he has few equals. The Bishop Coadjutor of the diocese, Bishop Robinson of Nevada, and Bishop Kinsman of Delaware, were among the many invited guests. A standing vote of sympathy and love was sent to the Bishop of the diocese, who was absent owing to the recent operations performed on his eyes. After a bountiful and delightful menu, speeches full of wit and helpful thoughts and suggestions were delivered by the Rt. Rev. F. J. Kinsman, D.D., Bishop of Delaware, upon "Spirited Christianity"; the Rev. Robert Johnston, rector of the Church of the Saviour, West Philadelphia, "The Scot, Politics and Episcopacy"; Rev. F. S. Luther, president of Trinity College, Hartford, Connecticut, "The Church and Politics." The Rev. Dr. Manning of Trinity Church, New York, was on the programme to speak upon "The Church's Chief Need for Greater Efficiency," but at the last moment he telegraphed that urgent business of a parochial nature prevented his coming. With but a moment's notice, the Bishop of Nevada was asked to say something in Dr. Manning's place, and made an address which left a deep and lasting impression upon all his hearers, by relating his great and never to be forgotten experience in confirming twenty-nine candidates that afternoon in the eastern penetentiary. In closing, the Bishop asked, "Is not civilization making a great mistake in the manner it is treating convicts in prison? We lock them in cells and give them a disease by arresting their development. They cannot stand still. They do not go up. We do not help them to go up. So they go down. Here is the great call to laymen for personal service. We want the service of all you Churchmen in this great problem of civilization. Let us see what God and the Church and Christ can do for this civilization to make it the finest that ever obtained upon earth. Although it has been 2,000 years since Christ was upon earth, we are to-day only touching the hem of His garment." The Bishop Coadjutor brought the dinner to a close with some appropriate remarks.

ANOTHER ACCESSION TO THE CHURCH.

AFTER PREPARING for years to follow his father into the ministry of the Dutch Reformed Church, Maurice I. L. Kain, son of the Rev. Dr. P. J. Kain, for fourteen years pastor of the Fourth Reformed Church, Roxboro, Philadelphia, has announced his intention to take orders in the Church.

This decision has just been made known. Young Mr. Kain will graduate from Rutgers College in June. The reasons given for the change are doctrinal.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.

Gifts to St. John's, Walloomsac—Personal.

MRS. GEORGE S. THOMPSON of Troy has presented a handsome oak hymn tablet to St. John's chapel, Walloomsac. The chapel has also received a pair of brass altar vases from St. Ann's Guild in memory of Miss Helen Milliman, a devoted member of the guild and chapel congregation. The rector baptized fifteen candidates on Easter night. A gift of $1,000 to the guild hall fund of St. Mark's Church, Hoosick Falls, has been made anonymously.

THE REV. F. S. SILL, D.D., rector of St. John's Church, Cohoes, is to spend several months in the Canal Zone.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Initial Service for Knights Templar at Anniston.

THE BISHOP officially visited the churches in Anniston on Easter Day. He was the special preacher, by request, at a service at Grace Church in the afternoon, held especially for the local Commandery of Knights Templar, of which the rector of the church is the acting prelate. It was the first service of the kind ever held in this city.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Services Resumed at the Southbury Church—New London Archdeaconry Clericus—Other News Notes.

THE Church of the Epiphany, Southbury, which has been closed most of the time for several years, until last summer, has again been reopened. The work is under the care, as before, of the Rev. George J. Sutherland, rector of Oxford and Quaker's Farms, assisted by Mr. George L. Barnes of Ansonia as lay reader. Regular services will also be conducted by Mr. Barnes at the "Union" chapel at Southford, as was the case last year. It is probable that Sunday schools will be started at both places.

THE SPRING meeting of the Clericus of the New London Archdeaconry was held at Norwich on Easter Tuesday. The essay was by the Rev. F. Johns Bohanan of St. Andrew's, Norwich, on "The Emmanuel Movement."

AT TRINITY CHURCH, Newtown, at the annual meeting on Easter Monday a substantial increase of salary was granted to the rector, the Rev. James H. George.

ST. JOHN'S CHURCH, Sandy Hook, was closed on Easter Day on account of illness of the rector, the Rev. Otis O. Wright. This was also the case on Palm Sunday and during Holy Week. The rector is now recovering.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

New Bell for Chestertown Church—B. S. A. Convention—Death of J. L. Goldsborough.

A FINE NEW bell has been hung in the tower of Emmanuel Church, Chestertown (Rev. Dr. Henry B. Martin, rector), a memorial to the rector's wife, who recently died. It will be rung for the first time on Sunday morning, April 25th, for the early celebration, this being the anniversary of Dr. and Mrs. Martin's wedding. A large brass tablet has been placed upon the wall of the vestibule bearing an appropriate inscription. A short service of benediction, immediately before the bell was placed in the tower, was held on Wednesday, April 14th, conducted by the Rev. Douglass Hooff.

ARRANGEMENTS are now being perfected for the ninth annual tri-diocesan convention of the Brotherhood of St. Andrew, composed

of representatives from all the chapters in the dioceses of Maryland, Easton, and Washington, to be held in St. Paul's Church, Washington, May 15th and 16th.

Jacob Lockerman Goldsborough, a prominent layman and for many years a vestryman of Wye parish, Queenstown, died suddenly April 12th, of heart trouble, aged 71 years. The funeral services were conducted by his rector, the Rev. G. Croft Williams, assisted by the Rev. Messrs. James A. Mitchell, J. Gibson Gantt and Walter B. Stehl.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

In Recognition of Bishop Grafton's Birthday.

On Monday, April 12th, Bishop Grafton attained his 79th birthday. At a meeting of the Cathedral chapter he was presented with a gold-mounted ebony walking stick by the members.—On the same day George Laird completed twenty-five years of service as sexton and bell chimer at the Cathedral, and he received the congratulations of the chapter.

HARRISBURG.

James H. Darlington, D.D., Ph.D., Bishop.

Personal Mention.

The Rev. R. L. Chittenden, in charge of three parishes in Lancaster county—Grace Church, Nickel Mine, Christ Church, Leacock, and All Saints', Paradise—has resigned to take effect the last of May. He has had charge of these places for about twenty years, and resigns on account of advancing age and ill health. He has been elected *rector emeritus* and will continue residing in Paradise, Lancaster county, Pa.

By appointment, the Rev. James C. Quinn represented the Bishop at the one hundredth anniversary of the New York Bible and Prayer Book Society in Trinity Church, New York, on the 13th inst.

KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

Work of Louisville Auxiliary — The See City Laymen's League.

A united meeting of the local branches of the Woman's Auxiliary was held in St. Paul's Church, Louisville, on the afternoon of the Tuesday in Easter Week, at which time the articles contributed for the united Lenten missionary box were on display. At the close of the meeting the boxes were packed and shipped to the several mission stations for which they are intended; the value of the contents being $850, which with other things yet to go and contributions in cash will make the total value of the united Lenten Auxiliary work over $1,000.

A special meeting of the Louisville Laymen's League was held in the Cathedral Sunday school room, Thursday evening, April 15th. After the usual routine business and reports, inspiring addresses were made by the Bishop and others.

MAINE.

Robt. Codman, D.D., Bishop.

Rectory Acquired by Trinity Mission, Portland.

Trinity mission, Portland (Woodfords), has secured a house, together with a large plot of ground adjoining the church for a rectory. This acquisition has been made at a cost of about $6,000. The Rev. E. A. Pressey is priest in charge.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

General and Personal Notes.

The Rev. A. B. Shields, the retiring rector of the Church of the Redeemer, South Boston, was given a reception by his parishioners on the evening of April 14th. There was a large attendance and Mr. Shields was presented with a large portrait of himself and a silver loving cup. On Saturday, the 17th inst., Mr. Shields sailed for Europe, to be away most of the summer. In the fall he will enter upon his new work in psychotherapy in San Francisco.

At the annual meeting of the Church of the Advent, Boston, George Brimmer Inches and Samuel B. Whitney were elected to fill vacancies in the corporation caused by the death during the year of Charles P. Gardiner and Walter Tracy Dana. For Mr. Whitney this is an especial honor, as it is a fitting recognition of his long and faithful service as organist and choirmaster at the Church, from which position he retired last fall.

Canon H. Hensley Henson, who is to be in Boston at the time of the Church Congress next month, comes to America especially to deliver lectures in the Lyman Beecher course at Yale. He will preach in Appleton Chapel which is on the college grounds in Cambridge, on May 2nd, when he will be the guest of Professor Edward C. Moore. He also will be tendered a reception by the Episcopal Club at the Hotel Brunswick, and while he is in Boston for the Congress (he will have gone back to New Haven in the meantime) he and Mrs. Henson will be the guests of Bishop Lawrence.

The Rev. Archibald S. Winslow, of the staff of clergy of the City Mission in New York, was married to Miss Leita F. Rogers at Jamaica Plain, Mass, on the evening of April 14th, the ceremony being performed by the Rev. William Copley Winslow, assisted by the Rev. Dr. Sumner U. Shearman, *rector emeritus* of the parish. The bridegroom was attended as best man by the Rev. James Bancroft, one of the staff of St. John's Church, Providence, R. I.

MILWAUKEE.

W. W. Webb, D.D., Bishop.

Interesting Session of the Auxiliary, at West Allis.

The Milwaukee Woman's Auxiliary held its regular monthly meeting on the Tuesday of Holy Week at St. Peter's Church, West Allis. The feature of the occasion was a paper by Mrs. James Slidell on the early days of the Church in Wisconsin. Mrs. Slidell is a granddaughter of the late Bishop Kemper.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Improvements to the Church at Waseca.

The following improvements have been made at Calvary Church, Waseca, during the past year: a chancel (14x14) was added, a hardwood floor for the whole church, choir stalls, the church replastered, papered, and all woodwork revarnished. The Woman's Guild presented two polished brass vases and candlesticks. The church has shown great activity during the past two years. The Rev. R. A. Crickmer is the priest in charge.

NEBRASKA.

Arthur L. Williams, D.D., Bishop.

St. Andrew's, Omaha, Buys Site for New Church—Bishop's Residence Sold—Other Mention.

St. Andrew's, Omaha, has entered on a new venture by contracting to purchase two lots for the sum of $3,500, and has already the amount in hand to make the first payment. This church is located in an undesirable place, and for a number of years the congregation has been anxious to move to a more favorable location, but feared to take the step. During the past year greater interest has been awakened in the matter, and after due consultation with the Bishop the above mentioned action was taken.

The episcopal residence on Dodge Street, Omaha, was sold last month for the sum of $10,000, and the Bishop has moved to the Madison Hotel, where he intends to live until a new residence can be procured. Already the Cathedral chapter has taken the matter in hand and in all probability it will report plans to the Council in May. The offices of the Bishop and the diocesan secretary have

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been moved to 201 Omaha National Bank Building.

THE BISHOP'S GUILD had a corporate celebration of the Holy Communion in the Cathedral on Wednesday, April 14th. The Bishop was the celebrant and wore a handsome new silk chasuble, which was an Easter present from the guild.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Funeral of Frank Hodson.

THE FUNERAL services of Frank Hodson were held Wednesday evening, April 7th, in Hoboken, and were attended by a large number of relatives, friends, and business associates. The Rev. William Bernard Gilpin, rector of Trinity Church, Hoboken, of which Mr. Hodson was a member, officiated. The interment was made in Fairmount Cemetery, Newark, in the family plot, and privately, on Thursday morning. Mr. Hodson was born in Bolton, Eng., in 1841. He resided in Newark until he moved to Hoboken, having accepted a position as cashier of the First National Bank of that city. He was formerly prominent in local musical and religious circles.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Efforts in Behalf of the Episcopate Fund—A Year's Results at Grace Church, Cleveland.

AT A dinner given recently to the Toledo clergy and lay representatives of the churches at the Business Men's Club, a plea was made for $46,000 for the episcopal endowment fund, which it is expected will be raised before next October. This sum will bring the fund up to $100,000, thus relieving the congregations of the annual assessments for the support of the diocese. In October next will be celebrated the twentieth anniversary of the consecration of the Bishop, and the presentation of the money will be the thank offering for the marked progress made during his episcopate.

THE PAST YEAR has been a most encouraging one for Grace Church (South) Cleveland. At Easter the rector, the Rev. W. S. Llewellyn Romilly, completed the first year of his ministry in the parish. The attendance at the Sunday services has more than doubled in that period, while there has been a marked increase in the number of communicants and of children in the Sunday school. All of the Lenten services were well attended, especially those on Friday evenings. Improvement is also noticeable in the equipment of the Sunday school. The Church property has been greatly improved. Nearly all of the church windows have been repaired, and many other improvements made. New life has been infused into the parochial organizations. The Men's Club, organized a year ago, in particular, has been especially energetic in aiding the rector, by augmenting the parish finances and in other ways. As the parish is composed of working people, the financial depression of the past year has borne heavily upon them and therefore the success attained has been the more marked.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Military Wedding at Philadelphia—Legacy to Whitemarsh Church—Deaths of George A. Jenks and Mrs. E. P. M. Wilcox—Other News.

A BRILLIANT military wedding was solemnized at St. Matthew's Church, Girard Avenue and Eighteenth Street, Philadelphia, on Wednesday, April 14th, at 4 P. M., when Miss Miriam Rees Pierce, the daughter of the rector of the church, the Rev. Charles Campbell Pierce, D.D., was united in holy wedlock to Lieutenant DeWitt Clinton Jones of the Corps of Engineer of the United States Army. Dr. Pierce, who for many years was chaplain in the army, performed the ceremony. The ushers and aides were all attired in full dress military uniform, and the whole affair was most inspiring.

ST. THOMAS' CHURCH, Whitemarsh (the Rev. A. J. Miller, rector), is bequeathed $2,000 by the will of the late Ellen Sheaff, whose benefactions were very numerous during her lifetime.

IN THE death of George A. Jenks, which occurred at Newtown, Pa., on the evening of Friday, April 2nd, St. Luke's Church lost one of its most faithful and able supporters. His father, the late Dr. Phineas Jenks, was one of the founders of the Church. Mr. Jenks was a graduate of the University of Pennsylvania in the profession of law, and for a continuous period of forty-eight years had filled the office of Justice of the Peace. He represented St. Luke's in the diocesan convention for many years, and was also a delegate and rendered valuable legal service to the Germantown convocation. The burial services were held at St. Luke's on Tuesday, April 6th, the officiating clergy being the rector, the Rev. William C. Emhardt, and two former rectors, the Rev. Edward Ritchie and the Rev. J. T. Carpenter, interment being made in the family vault in the churchyard.

THE DEATH occurred on Easter Day of Mrs. Elizabeth P. Morgan Wilcox, wife of Colonel Joseph Wilcox. Mrs. Wilcox was 82 years old and was a daughter of the late Rev. Richard W. Morgan and a descendant of an old colonial family. Her burial took place from St. Clement's Church on Wednesday, April 14th.

SERMONS on behalf of the principles of the Christian Social Union will be preached in the following Philadelphia churches: April

"COFFEE DOESN'T HURT ME"

Tales That Are Told

"I was one of the kind who wouldn't believe that coffee was hurting me," says a N. Y. woman. "You just couldn't convince me its use was connected with the heart and stomach trouble I suffered from most of the time.

"My trouble finally got so bad I had to live on milk and toast almost entirely for three or four years. Still I loved the coffee and wouldn't believe it could do such damage.

"What I needed was to quit coffee and take nourishment in such form as my stomach could digest.

"I had read much about Postum, but never thought it would fit my case, until one day I decided to quit coffee and give it a trial and make sure about it. So I got a package and carefully followed the directions.

"Soon I began to get better and was able to eat carefully selected foods without the aid of pepsin or other digestants, and it was not long before I was really a new woman physically.

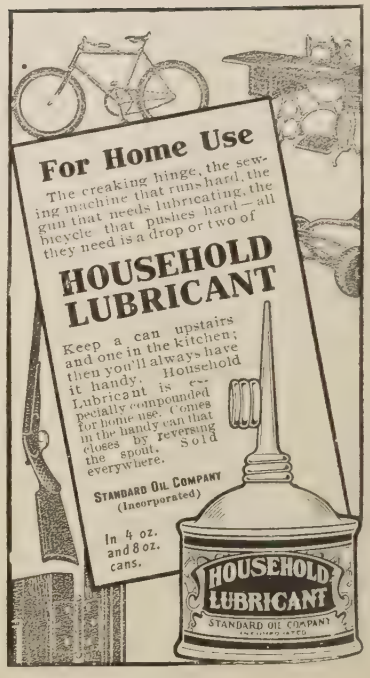
"Now I am healthy and sound, can eat anything and everything that comes along, and I know this wonderful change is all due to my having quit coffee and got the nourishment I needed through this delicious Postum.

"My wonder is why everyone don't give up the old coffee and the troubles that go with it and build themselves up, as I have done, with Postum."

Easy to prove by 10 days' trial of Postum in place of coffee. The reward is big.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.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The Chi Rho

We have added to our list of Silver Crosses the Chi Rho. It makes a very handsome and attractive brooch pin, of sterling silver, heavier than the other crosses, so that the points are solid and will not readily break off. The illustration shows the *full size* of the pin. The price is 35 cents each. In full dozen or over, $3.50 per dozen, all postpaid.

Other Crosses we make are as follows:

We have added to our assortment of Silver Pins, a Maltese Cross in Sterling Silver, with a clasp pin. The full size is given in the cut. It is very dainty, and will please the young people. The price is 20 cents each; $2.00 for full dozen.

Sterling Silver Cross

with clasp pin. 25 cents each, $2 50 per dozen

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70 cents each; $7.25 per dozen

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Sterling Silver Cross Pendant

25 cents, $2.50 per dozen

The same style pendant, heavy gold electro plate, 35 cents; $3.50 per dozen

All the Silver Crosses are lacquered and will not tarnish. The cuts represent full size crosses.

The Young Churchman Co.

MILWAUKEE, WISCONSIN.

25th, evening, Church of the Resurrection, by the Rev. Professor Foley; May 2nd, evening, St. Clement's Church, by the Rev. Charles Fiske; May 2nd, evening, Church of the Advocate, by the Rev. Hubert W. Wells; May 9th, morning, Church of the Incarnation, by Dean Groton; May 9th, morning, St. Andrew's Church, West Philadelphia, by the Rev. George L. Richardson.

A NUMBER of interesting and helpful meetings and conferences of the Brotherhood of the St. Andrew have been held in different sections, namely Calvary, Germantown; Church of the Saviour, West Philadelphia; and the Church House, Philadelphia. The spring meeting of the Philadelphia Local Assembly will be in the afternoon and evening of June 3rd, at St. Peter's, Germantown (the Rev. S. P. Keeling, rector).

PROFESSOR HORATIO DRAPER, who was born and resided in Philadelphia until 1872, when he went across the river to Camden, having been elected head of the public school system of that city, died there on the Tuesday in Easter week. Out of respect to his memory the many public schools of Camden were closed on Thursday, the day of the burial. The Rev. R. E. Brestell, rector of St. Paul's Church, officiated.

A COMMITTEE of members of the Church Club, in conjunction with the Rev. H. L. Duhring, D.D., superintendent of the city mission, will operate the House of Mercy at 411 Spruce Street, Philadelphia, as a House of Detention for boy delinquents, where they will be cared for and positions and employment secured for them, and opportunities provided which may enable them to become useful and honest citizens.

THE REV. J. B. BLANCHET, D.D., recently rector of All Saints' Church, Staten Island, and secretary of the Archdeaconry of Richmond, diocese of New York, has accepted the rectorship of the Church of the Beloved Disciple on Columbia Avenue near Twenty-first Street, Philadelphia, and officiated and preached his first sermon in that church on the First Sunday after Easter.

AT A recent meeting of the Executive committee of the Christian Social Union, April 26th was chosen for the annual meeting of the Union, to be held at the Church House, Twelfth and Walnut Streets, Philadelphia, at 3:30 P. M. The speakers will be Bishop-elect Nathaniel S. Thomas, Mrs. R. R. P. Bradford, and Clinton Rogers Woodruff, Esq.

ST. JAMES' CHURCH, Philadelphia, has purchased a lot, 40x100 feet, adjoining St. Timothy's Chapel at Eighth and Reed Streets, the purpose being the erection of a fine new parish house to meet the needs of the important parochial and institutional work being carried on there by the vicar, the Rev. F. R. Keable.

EXTENSIVE improvements are about to be made to the interior and exterior of the old Church of the Nativity, now St. Jude's and the Nativity, Philadelphia. The exterior will be faced with stone to correspond with the magnificent new parish building in course of erection adjoining.

A RECEPTION was given on the Tuesday night in Easter week to the Rev. George Chalmers Richmond, the new rector of St. John's Church, at Third and Brown Streets, being given by the congregation. A number of clergy were present and made addresses.

MRS. ELIZABETH CONWAY TAITT, mother of the Rev. Francis M. Taitt, fell asleep at the rectory of St. Paul's Church, Chester, Pa., on Wednesday in Holy Week, at the advanced age of 82. The Burial Office was rendered at St. Paul's on Easter Even.

AT THE annual meeting of the Board of Managers of the Galilee mission held at the Church House last week, the Rev. Nathaniel S. Thomas resigned as president of the board, and Mr. Mahlon N. Kline was elected as his successor.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Recent Confirmations — The Work at Union City.

RECENT confirmation classes in the diocese include the following: St. Paul's, Erie, 26; Trinity, Erie, 37; Grace, Ridgway, 23; Emmanuel, Emporium, 27; St. Stephen's, McKeesport, 44; Calvary, Pittsburgh, 87; Christ, Oil City, 23; Trinity, New Castle, 29; St. Stephen's, Sewickley, 29; Emmanuel, Allegheny, 28; and St. Stephen's, Wilkinsburg, 22. The total number confirmed for the convention year thus far is 1,037, and there remain to be visited about twelve parishes before the meeting of the annual convention on May 12th.

A NOTABLE advance has been made in St. Matthew's Church, Union City, under the care of the Rev. F. A. Heisley, rector of Emmanuel Church, Corry, who recently changed his Sunday appointments at Corry so as to give the mission evening services. A new vestry was elected Easter Monday night, and an additional stipend to the diocesan one has been accorded the missionary.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

New Church at Sumter Used on Easter Day.

ON EASTER DAY the new Church of the Holy Comforter, Sumter (the Rev. H. H. Covington, rector), was used for the first time. The building is in the form of a Greek cross and is of brick covered with stucco. The interior is not yet entirely finished; but the Mueller Organ Co. has installed a large organ equipped with a water motor.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Date of Diocesan Convention Changed — Deaf-Mutes Baptized and Confirmed — Personal.

THE DATE of the diocesan convention has been set back a week by the Bishop, as the former date was too near Ascension Day. The convention will therefore open its services on Wednesday, May 26th, at Christ Church, Springfield.

ON THE afternoon of Easter Day a graduate of the Indiana State School for Deaf-Mutes was baptized at the chapel of St. Paul's Cathedral, Cincinnati, by the Rev. A. W. Mann. On the same day, a deaf-mute woman was among a large class confirmed in the Cathedral by the Bishop.

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THE REV. JOHN PHILLIPS, vicar of Emmanuel Church, Leeds, England, is the guest of his mother and sisters at St. Thomas, Ky., and preached at St. Paul's Cathedral, Cincinnati, at the evening service on Easter Day.

THE committee for the General Convention arrangements in 1910 in Cincinnati has been called together by Bishop Vincent, and preliminaries are under way.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

In the Interest of Missions.

MUCH INTEREST was aroused on Palm Sunday at the mission churches in Jerseyville and Carrollton, when the Rev. Dr. J. H. Hopkins, secretary of the Fifth Department, advocated the cause of missions. Mrs. Hopkins awakened great interest among the women in Church work. The missions at both places, thirteen miles apart, are in charge of the Rev. W. H. Tomlins, who serves each every Sunday.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Anniversary at St. Mark's, Richmond.

THE FOURTH anniversary of the Rev. T. C. Darst as rector of St. Mark's Church, Richmond, was appropriately celebrated on April 4th. During his incumbency the number of communicants has more than doubled, and the church fabric has been renovated at considerable expense.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Increase of Salary Granted.

AT GRACE CHURCH, Grand Rapids, an increase of $200 in salary has been voted to the Rev. F. R. Godolphin, as an appreciation of his efficient rectorship. The parish is now second in size in the diocese.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Legacy to St. John's Church, Canandaigua.

BY THE WILL of Miss Martha Morse of Canandaigua, which was recently probated, the sum of $500 is given to the vestry of St. John's Church, of which Miss Morse was for many years a devout communicant, to be applied to the parish house fund.

CANADA.

Many Items of Interest from the Church in the Dominion.

Diocese of Toronto.

THE REPORTS of the Easter vestry meetings in the various parishes are most encouraging, and both numerically and financially show that steady and satisfactory progress is being made. One feature of this year's statements is the great increase in the missionary contributions, the offerings in this direction being more than doubled over the previous year. Several parishes not only doubled but trebled their offerings, and in almost every parish the general receipts were a good deal in excess of the disbursements.—THE EASTER services in the city churches in Toronto were very largely attended. Bishop Sweeny preached in the Cathedral in the morning and filled his old pulpit in St. Philip's Church in the evening.

BISHOP SWEENY'S first sermon after his consecration was given in the little mission church of St. Paul's Midhurst. His first episcopal act was a confirmation in St. Paul's Church, Toronto, of which Canon Cody is rector.—THE BISHOP of the diocese is to be the preacher at the service in St. James' Cathedral, Toronto, May 5th, which opens the annual meeting of the diocesan Woman's Auxiliary. At the April meeting fifteen new life members were reported. A number of books on missionary subjects have been presented to the Auxiliary library by Mrs. Sweatman in memory of the late Archbishop.

Diocese of Ontario.

A SOLID silver Communion service has been presented to St. James' Church, Kemptville. Bishop Mills has been ill, and consequently the confirmation in the Cathedral, Kingston, the first week in April, had to be postponed.—A BRANCH of the Woman's Auxiliary was formed in St. Luke's parish, Kingston, April 1st.

Diocese of Niagara.

THE ANNUAL meeting of the diocesan Woman's Auxiliary will be held in Hamilton, April 27th, 28th, and 29th. The opening service, on the morning of the 28th, will be in Christ Church Cathedral, and the preacher will be the Rev. Mr. Powell of Eglington. The rest of the 28th and 29th will be devoted to the usual business.

Diocese of Rupert's Land.

SO MANY of the theological students, studying at St. John's College, Winnipeg, will be available for work in vacant missions during the summer this year, that the number to be brought from the eastern dioceses will be much smaller than usual. This will mean a considerable saving in expense, as the cost of the long railway journeys is heavy.—THE SUNDAY School Association held the last meeting of the season on the Thursday after Easter. A conference on Sunday school work will be held at the same time as the diocesan Synod.

Diocese of Montreal.

A SERVICE was held in Christ Church Cathedral, Montreal, on Easter Even, on the occasion of the presentation by the laity of the diocese of a pastoral staff to the Right

TURN OVER TIME

When Nature Hints About the Food

When there's no relish to any food and all that one eats doesn't seem to do any good, then is the time to make a turn over in the diet, for that's Nature's way of dropping a hint that the food isn't the kind required.

"For a number of years I followed railroad work, much of it being office work of a trying nature.

"Meal times were our busiest part of the day. Eating too much and too quickly of food such as is commonly served in hotels and restaurants, together with the sedentary habits, were not long in giving me dyspepsia and stomach trouble which reduced my weight from 205 to 160 pounds.

"There was little relish in any food and none of it seemed to do me any good. It seemed the more I ate the thinner I got, and was always hungry before another meal, no matter how much I had eaten.

"Then I commenced a fair trial of Grape-Nuts and was surprised how a small saucer of it would carry me along, strong and with satisfied appetite, until the next meal, with no sensations of hunger, weakness, or distress as before.

"I have been following this diet now for several months and my improvement has been so great, all the others in my family have taken up the use of Grape-Nuts, with complete satisfaction and much improvement in health and brain power.

"American people undoubtedly eat hurriedly, have lots of worry, thus hindering digestion and therefore need a food that is predigested and concentrated for nourishment."

"There's a Reason."

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In all the courses and series mentioned herein, the text books are arranged according to age, with those for youngest pupils given first.

A YEAR ON THE CHRISTIAN YEAR.

Church Teaching for the Little Ones.
By Emma Anderson Tew. 260th thousand. 3 cts. Postage 4 cts. per dozen.

The Young Churchman's Second Catechism.
By Miss L. L. Robinson. 62nd thousand. 4 cts. Postage 6 cts. per dozen.

A Catechism on the Christian Year and the Collects, including the Church Catechism.
By Miss L. L. Robinson. 24th thousand. 12 cts. Postage 2 cts.

Catechism of the Church Year.
By the Bishop of Pittsburgh. Intended as a drill in the use of the Bible and Prayer Book. 17th thousand. 5 cts. Postage 9 cts. per dozen.

A HALF YEAR COURSE ON THE CHURCH CATECHISM.

A Simple Analysis of the Catechism.
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The Young Churchman Co.
Milwaukee, Wis.

Rev. John Cragg Farthing, Bishop of Montreal. A large number of the clergy and laity were present.—It was announced on the evening of Easter Day that the Church which it is proposed to build to the glory of God and in memory of the late Bishop Carmichael, will be erected in St. Alban's parish, Montreal, which it is generally conceded is more in need of a new church building than any other parish in the suburbs of the city.

At the close of a recent service in L'Eglise du Redempteur, Montreal, when Bishop Farthing had held his first confirmation in that church, a presentation was made to him on behalf of the congregation of a Bible, Prayer Book, and Hymnal in the French language, richly bound and inscribed. The Bishop expressed the pleasure it afforded him to visit this French-speaking congregation in his diocese.

Diocese of Quebec.

The Rev. H. R. Bigg, who has been assistant at the Cathedral for some years, has been appointed rector of Three Rivers, in succession to the late Rev. H. C. Stuart. Mr. Bigg was inducted into his new parish by Bishop Dunn on March 25th.

Diocese of Ottawa.

The reports read at the annual meeting of the Girls' Auxiliary for the Cathedral in Ottawa showed what an amount of good work is being done by these young members. Canon Kittson presided. Most of the city branches of the Woman's Auxiliary held their annual meetings in Ottawa the last week in March.

Diocese of Huron.

A very fine pulpit has been placed in St. James' Church, Stratford, in memory of Canon Patterson, who was rector of the parish for over forty years.—Dean Davis, rector of St. James' Church, Loudon, has entered upon the thirty-sixth year of his charge of the parish, one of the longest records in that part of the country for an uninterrupted charge of the same church.

MUSIC

Editor, G. Edward Stubbs, Mus.Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel,* 121 *West* 91*st St., New York.*]

The New York Oratorio Society gave a performance of Bach's "St. Matthew Passion" in Holy Week, which, although not without certain blemishes, was considered a fairly satisfactory rendition. Coming as it did a very short time after the "Dream of Gerontius," the wonder is that it was sung even passably well. This wonderful work, if performed annually in Holy Week, would most assuredly grow in popular favor, and by a yearly repetition the members of the Oratorio Society would be able to do far more justice to it than is possible under the plan of singing it at intervals of three years or longer. In London the "St. Matthew Passion" is performed every Lent by the choir of St. Paul's Cathedral, and at St. Anne's, Soho, the "St. John Passion" (Bach) receives an annual rendering. Unless we are greatly mistaken, it has been the custom at St. Anne's to sing the "St. John Passion" every Lent for the past forty years or more!

We have received the following communication from Mr. Alfred Brinkler, organist and choirmaster of St. Luke's Cathedral, Portland, Maine:

"When the American Church Prayer Book was compiled, any idea or suggestion of war or fighting must have been very distasteful to the editors, for in place of the response in the English service, 'Because there is none other that fighteth for us, but only Thou, O God,' they substituted a part of the last verse of Psalm 4, 'For it is Thou, Lord, only that makest us dwell in safety.' The music editors, perhaps, at that time, had not studied the subject of plainsong and its various endings very deeply, so the music of the English response was copied and used for the new one without question as to whether it required altering to agree with its new setting. It is probably still so used in the majority of churches. The rule which applies to the endings of the responses may be briefly stated thus: 'When the last word of a response is a polysyllable, the last syllable will fall a minor third (G to E); but when the last word is a monosyllable, the syllable immediately before it will fall the minor third and rise a tone for the last word (G, E, F sharp).' Now, on comparing the two responses above it will be found that the English response ends with a monosyllable and the American ends with a polysyllable, the plainsong of the American response should therefore end by falling a minor third on the last syllable of 'safety.' In the festal setting, the plainsong is, of course, in tenor.

"After having corrected my choir on that point; when the time came to renew the service books (Hutchins) I was pleased to find that the music for the festal response at least had been corrected in the new edition, but the ferial still remain incorrect, and I hope that in their next edition, that, too, will be corrected. It is the only book that I have seen so far that has the correct festal response.

"Organists may ask, what is the use of changing it? It has been sung that way for so many

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened in September, 1908. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address The Mother Superior.

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years. The only answer is that one way is correct and the other incorrect. After two or three Sundays the choir would sing it as fluently as ever, and if for such a very small expenditure of time that the rehearsing would take, the thing could be sung correctly, why not sing it correctly?"

The suggestion made by our correspondent is a good one, and it would be well if our organists would make the correction indicated. The trouble is that force of habit is so strong that advocates of congregational singing often object to a change even in the right direction.

The tenor part of the Festal Responses in the Novello *Choir Service Book* conforms to the rule, but we have been told that organists who use the book sometimes change the notation back again to the old way, in order to please those who complain of "new-fangled" theories!

The advice given by our correspondent is timely, and we trust that it will be followed.

The new Lenten cantata, "The Lamb of God," composed by W. W. Gilchrist, received its initial performance in New York on the evening of April 2nd, by the Cathedral Festival Chorus of the Cathedral of St. John the Divine, under the direction of Mr. Walter Henry Hall, organist and choirmaster of the Cathedral. This work is eminently suited for use in churches where Lenten musical services are held, and has one feature that is somewhat novel: it is provided with sentences from Holy Scripture that are intended to be read by the officiating clergyman between the various choruses and solo portions.

Mr. Hall's choir on the occasion mentioned was in excellent condition, and showed the result of expert training. The reader was the Rev. Pascal Harrower, rector of the Church of the Ascension, West New Brighton. The public performances of this Festival Chorus will take place next year in the Cathedral, which will be completed as far as the two western piers of the central tower.

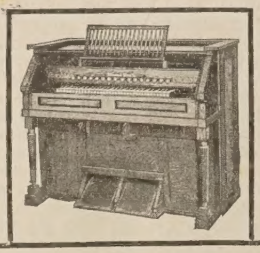
CHRISTIANITY IN TOKYO.

QUITE LATELY Tokyo City published the religious status in that city, with the following figures. This is very interesting and shows to some extent the strength of Christianity: Shinto—Temples, 83; priests, 93; members, 286,034. Buddhism—Bodies, 8; temples, 1,330; priests, 1,155; members, 709,111. Christianity—Bodies, 9 and more; churches, 113; workers, 239; members, 17,178. This means one Christian out of every 121 people, one Christian worker out of 8,635 people.

By classifying the Christians into different bodies, we find the Episcopal Church third in order: Presbyterian, 3,600; Roman, 3,360; Episcopal, 2,200; Congregational, 1,500; Methodist, 1,000, and others.

Is it not wonderful that out of every 121 people in Tokyo there is one Christian? This is not very bad for the result of fifty years' hard toil. But may I call your attention to the fact that Christian influence here is far greater than what these statistics show. There is one Christian in every thirty members of the Parliament; one out of eleven Cabinet members; 20 per cent. of eminent educators; nearly one-fourth of chief editors of daily papers; the mayor of the city is a Churchman. The president of the Government College, who is one of the most popular men in Japan, is a Quaker. Greater part of eminent persons are in sympathy with Christianity, if not baptized.—*Parish Intelligence* (Philadelphia).

EXTREMES meet. Thoughtless people are those who live without thinking, and yet the highest end of training is to prepare men and animals to do that which is right and best, as if by instinct, without thought.



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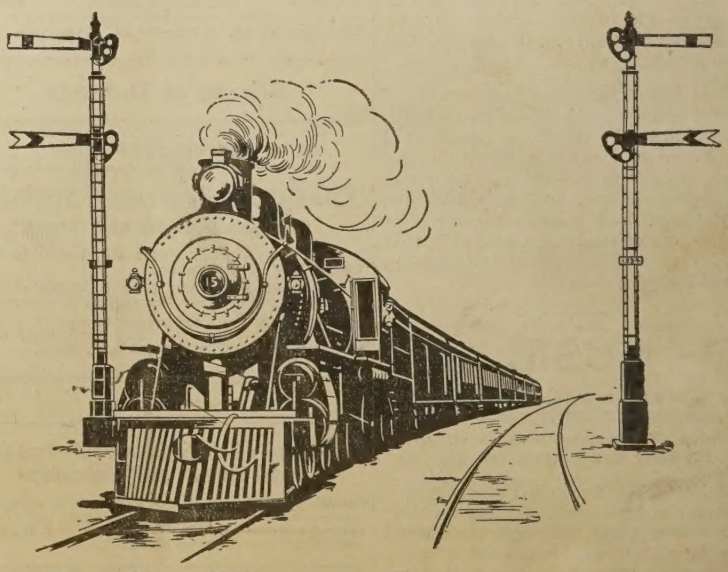

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